

Government of Mysore

ANNUAL REPORTS
OF THE
MYSORE ARCHÆOLOGICAL
DEPARTMENT
FOR THE YEARS 1947—1956

With the best compliments of—

THE DIRECTOR OF ARCHÆOLOGY IN MYSORE,
MYSORE

MYSORE:
PRINTED BY THE SUPERINTENDENT, GOVT. TEXT BOOK PRESS
1964

P R E F A C E

When I took over in 1956 as Director, I found that the Annual Reports of the Department had not been published since 1946. Nor was there any material available in the shape of photographs, drawings and field notes which would help in their speedy preparation. It was exceedingly difficult to bring out these old reports, and I had to begin, from the very beginning: visiting sites and monuments, photographing and preparing drawings and making field notes. A good deal of time was also involved in the preparation of the blocks at the heavily-burdened Government Press, Bangalore.

I sincerely thank my departmental colleagues and all those who helped in the publication and printing of these Reports.

M. SESHADRI

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ARCHÆOLOGICAL SURVEY OF MYSORE

ANNUAL REPORTS FOR THE YEARS 1947—1956

1946-47

PART I. ADMINISTRATIVE

1. *Personnel*.—Dr. M. H. Krishna, the permanent Director, was on long leave till 5th September 1946, and again went on furlough for five months from February 1947 to the end of June 1947. During the period of his leave, Mr. L. Narasimha-char was in charge of the duties of the Director.

Government were pleased to sanction the re-organisation of the Department of Archæology in their Order No. E. 2794-95/Archy. 2-44-35 dated 8th October 1946. A consolidated list showing the allocation of the officers and the officials of the Department was submitted to Government for sanction.

2. *Inspection of Ancient Monuments and Study of Architecture and Sculpture*.—Inspection and Survey tours were undertaken in parts of the Mysore, Mandya, Hassan, Kadur, Shimoga, Chitaldrug and Bangalore Districts.

3. *Conservation of Ancient Monuments*.—The ancient monuments and sites at Chitaldrug were inspected jointly by the Director of Archæology (in-charge), the Chief Engineer, the Government Architect, the Deputy Commissioner, Chitaldrug, and others. Proposals regarding the preservation of these were submitted and an estimate for Rs. 19,000 was returned duly countersigned.

Experiments with preservative solutions in connection with the preservation of the Gomata Colossus at Śravanabelgola were conducted by the Geological and Archæological Departments. Dr. B. B. Lal, the Archæological Chemist with the Government of India, paid a visit to the State and inspected the paintings at the Daria Danlat, Seringapatam, and the Gomata statue at Śravanabelgola. Dr. R. E. Mortimer Wheeler, Director-General of Archæology in India, also inspected these monuments and made certain recommendations for their effective conservation.

Further measures in regard to the conservation of the temples at Belūr and Halebid were decided upon by the Renovation Committee and work was undertaken accordingly.

Definite proposals of the committee in regard to the preservation of Shaji's Tomb at Hodigere near Chennagiri, Shimoga District, were submitted to Government.

Mr. L. Narasimbachar, Director in-charge, was deputed to New Delhi for a period of about 20 days in October 1946 to learn the latest methods of conservation technique practised in the Archaeological Survey of India

4. *Excavation*.—Excavation work was conducted at the ancient sites of Brahmagiri and Chandravalli in the Chitaldrug District in collaboration with the Archaeological Survey of India, commencing from about the 15th February 1947 to the end of the official year. The results of the excavations were very encouraging, since they tended to throw very valuable light on the early history of Mysore and to bridge the great gap between the prehistoric and historic periods, while revealing, at the same time, certain new cultural phases hitherto unknown.

A preliminary survey of the ancient site at Halebid was also made pursuant to Government Order No. D. 2776-8/Mus 15-45-3 dated 6th November 1946, sanctioning the excavations at Halebid.

5. *Miscellaneous*.—At the instance of Government, the Department selected and packed certain exhibits illustrating the ancient sculptural wealth of Mysore to London in connection with the Royal Academy Exhibition of Indian Art, during the Winter of 1947-48.

1947-48

PART I ADMINISTRATIVE

1. *Personnel*.—Dr. M. H. Krishna, the permanent Director returned from long leave on the 1st July 1947 and guided the activities of the Department till the 23rd December 1947 on which day he suddenly expired. Sri L. Narasimbachar, M.A., Assistant to the Director, went on combined leave from the 27th July 1947 to 23rd December 1947. He was appointed Acting Director of Archaeology with effect from the 24th December 1947.

Government were pleased to sanction the allocation statement with regard to the Re-organisation of this Department (*vide* G.O. No. E 9130-31/Archy. 3-46-25 dated 4th May 1948).

2. *Inspection and Study of Ancient Monuments and Sites*.—Survey and Inspection tours were undertaken by the permanent Director in parts of the Bangalore District during November 1947 and by the Acting Director in parts of Hassan, Chitaldrug, Bangalore, Mandya and Mysore Districts during the latter half of the year. At the direction of Government, the Church at Setthihalli, Hassan District, was inspected and a report was submitted recommending that it might be included in the list of ancient monuments under Class III. The temples at

Bannūr and Belakavādi were also inspected and a report submitted on their conservation.

Very interesting ancient sites were discovered on the banks of the Cauveri near Belakavādi and T. Narasipur. The antiquities collected on the surface show a remarkable resemblance to the antiquities from Brahmagiri and Chandravalli in the Chitaldrug District.

3. *Epigraphy*.—Epigraphical tours were conducted in the Malavalli and Maddūr taluks of the Mandya District. About 30 lithic records were discovered. The stone inscriptions pertain to the history of Mysore from the time of the Gangas to the time of Hyder.

4. *Excavations*.—The Department undertook excavations on the ancient site of Halebid in collaboration with the Government Museum, Bangalore. The area actually subjected to investigation was very limited and was confined to the Palace site of the Hoysalas.

The ancient site of Halebid covers a very extensive area, measuring over 16 square miles. It is studded with hundreds of temples and mounds surrounded by a cyclopean wall. Until the Archaeological Department undertook excavations this year, all our information about this ancient metropolis of the Hoysala empire was naturally based upon inscriptions and chronicles. A considerable part of the extensive area over which the ancient capital flourished called for an intensive overground survey, and this was undertaken along with excavation. Although this aspect of investigation has still to be completed, the work already done has revealed many hitherto unknown facts of historical importance pertaining to the pre-Hoysala as well as the Hoysala periods. This overground survey has made it possible for us to reconstruct the cultural and political history of our country from the early centuries of the Christian era.

The Palace site which was selected for being excavated during this year measures over 21 acres and is surrounded by a fort wall of cyclopean masonry. But work during this year was concentrated on just one field measuring 200 feet by 160 feet. The investigation carried out revealed remains of two large buildings which appear to belong to the rear portion of the palace. One of them is a great bath of the palace running to an extent of 200 feet north to south and consisting of about half a dozen bath-rooms each of which is provided with separate flights of steps for approach. The other also runs north to south with some flights of steps on the west.

The sink is built of brick and mortar and the drain and the flight of steps are of stone.

To the south of the area intensive digging was conducted in one square with a view to finding out facts and materials pertaining to the pre-structural layers in

the area. During the course of digging, traces of a brick kiln belonging to the pre-Hoysala period were found.

Compared to the extensive nature of the site and the large number of its neglected monuments, the excavation work so far done is indeed little. The ancient site of Halebid is nearly as vast as Hampi, but much older. Its monuments and sculptures which have earned for Mysore an enviable reputation for artistic genius deserve to be studied in great detail.

5. *Miscellaneous*.—The Department of Archæology participated in the Royal Academy Exhibition of Indian Art held at London during November and December 1947 and organised an exhibition of historical and archæological antiquities in the “Vasantha Sāhityōtsava” of the Karnāṭaka Sāhitya Parishat at Bangalore.

The Annual Report of the Department for 1946 was sent to the press.

1948-49

1. *Personnel*.—Sri L. Narasimhachar, M A., continued as the Acting Director of Archæology by virtue of G.O. No. 635/C.B. dated 9th August 1948. The place of Assistant to the Director of Archæology was advertised. The Department was shifted from the Jubilee Hall and the District Board Office building to building No. 932 ‘Sri Gopalakrishna Nilaya’ Lakshmiपुरam, Mysore. The allocation of the several officials of the Department was sanctioned. One post of Epigraphist was created in the Department by abolishing the two part-time places of Tamil Pandit and Chemist (*vide* G. O. No. E. 14098-9/Archy. 2-48-11, dated 20th June 1949.)

2. *Inspection and Survey Tours*.—Inspection and survey tours were undertaken in parts of the Mysore, Mandya, Hassan, Shimoga, Chitaldrug, Kolar, Tumkur and Bangalore Districts. The Acting Director of Archæology was deputed to study the monuments at Ajanta and Ellora while the Technical Assistant was deputed to undergo a course of training in the latest methods of conservation in the Archæological Survey of India at New Delhi.

Near Chakkūr in the Heggadadēvanakōṭe Taluk Megalithic circles similar to those at Brahmagiri in the Chitaldrug District were found in very large numbers. The excavation of these circles, it is hoped, would reveal highly interesting facts pertaining to the early periods of Mysore History.

3. *Epigraphy*.—One copper plate inscription received on loan from Tirthahalli in the Shimoga District was deciphered and is being edited in the Report.

4. *Conservation*.—Detailed working drawings for the construction of a tower at Māgadi and the restoration of the Mahādvāra of the Lakshminarasimha Temple

at Mārehaḷḷi were prepared and forwarded to the Department of Public Works to enable them to undertake the work of conservation. The restoration of the Kīrti-nārāyaṇa Temple at Talakād was undertaken after a joint inspection of the monument by the Director of Archæology, the Executive Engineer, Mandya Division, Mandya, and the Special Officer for the Survey of Muzrai Institutions. The Gōmata colossus at Śravanabelāgola was also inspected and proposals were submitted to Government in regard to the scientific preservation of the statue, urging on the need for constituting a special committee in this behalf.

5. *Miscellaneous*.—The Department participated in the Exhibition organised under the auspices of the All-India Educational Conference during December 1948 and was awarded Gold Medal Certificate.

1949-50.

1. *Personnel*.—Sri L. Narasimhachar, M.A., continued as the Acting Director of Archaeology. Government were pleased to appoint Sri K. Narayana Iyengar, M.A., Curator, Government Museum, Bangalore, as Assistant to the Director of Archæology on an acting basis in their Order No. E 7356-9/ Archy. 9-48-7 dated 10-1-1950. Sri Narayana Iyengar assumed charge of his duties on 3rd February 1950.

2. *Inspection of Monuments and Study of Architecture and Sculpture*.—The Director and his Assistants undertook tours in parts of Bangalore, Hassan, Kadir, Tumkur, Shimoga and Mysore Districts, for the exploration of ancient sites as well as study and inspection of ancient monuments. A number of estimates were received through the Muzrai Commissioner, and Deputy Commissioners of Districts and the Public Works Department in connection with repairs to or renovation of ancient monuments. These estimates were either returned with countersignature or forwarded with detailed conservation notes on the concerned monuments after due scrutiny at the spot. Among the important monuments inspected during the year, were the Lakshminarasimhasvāmi temple at Hole-Narasipur, the Kōdaṇḍarāma and Īśvara temples at Hiremagalūr, the Vidyāsankara temple at Śringēri, the Rūshya śringēśvara temple at Kigga, the Gavi Gangādhareśvara temple at Bangalore, the Chandramaulīśvara and Chennakēśava temples at Amritur, the Bhīmēśvara temple at Kaiyāra and Śri Venkataramanasvāmi temple at Ālamgiri, Chintāmani Taluk. The Lakshminarasimhasvāmi temple at Hole-Narasipur which is a major Muzrai institution and an Ancient Monument, III Class, deserves to be protected as a II Class ancient monument. The famous 'Yūpastambha' at Hiremagalūr, the erection of which goes back to the early centuries of the Christian era is worn out and stands unprotected from sun and rain. Necessary steps are proposed to be taken in this behalf.

Detailed notes on the conservation of the Bhīmēśvara temple at Kaivāra, the Śrī Venkaṭaramanasvāmī temple at Ālamgiri in the Chintāmani Taluk, and the preservation of the stone inscription of Venkōji near the Mallikārjuna temple, Malleswaram, Bangalore, have been prepared. The preservation of the world-famous colossus of Gōmatēśvara at Śravanabelgoḷa is receiving the closest attention of the Gōmatēśvara Preservation Research Committee. Methods for healing up the cracks appearing on the image and the deteriorated surface of the rock out of which the image has been carved are being carefully examined and experimented upon with a view to determining the best way of treating the statue.

In the field of architecture and sculpture a re-study was made of the Vidyāśankara temple at Śringēri and the Madanikai images at the Chennakēśava temple, Bēlūr. A close study of the architectural details of the Vidyāśankara temple at Śringēri revealed indications of the reconstruction of the structure during the 17th century A.D., which fact is supported by epigraphical and other evidences. Fresh photographs of the Madanika (bracket) images in the Chēnnakēśava temple at Bēlūr have been taken.

The roof of the Kīrtinārāyanasvāmī temple at Talkād which is a I Class ancient monument was completely repaired and rendered water-tight. Arrangements are being made to open out the court-yard of the temple by removing the accumulation of sand and other debris lying there and carrying out other necessary measures of conservation. A detailed note was prepared in this connection.

3. *Exploration of Ancient Sites.*—Side by side with inspection and study of ancient temples, the work of exploration of ancient sites was also done wherever possible and the results have been very promising. Sites which in point of importance rank with those at Brahmagiri and Chandravalli were discovered in the Mysore District. Among them the megalithic structures discovered near Belatūr in the Heggaḍadēvanakoṭe Taluk are noteworthy. Similar megalithic sites which were noticed near Bangalore, and Turuvanūr in the Chitaldrug District, have been surveyed and recorded.

The discovery of ancient sites in at least three places in the Kāvēri Valley, namely, Trumakūḍlu, Maralahalli and Belakavādi has indicated the need for a systematic investigation on a large scale into the origin and development of what appears to be an ancient Iron Age culture. The pottery and other antiquities collected from these sites reveal the existence of an advanced state of material civilization. It is significant that the pottery collected overground displays a marked similarity of types, technique and pattern with the pottery of Brahmagiri so that there seems to be little doubt as to the contemporaneity of these sites. It is proposed to undertake a more elaborate exploration and survey of the upper Kāvēri Valley of the Mysore State which might reveal the existence of even more ancient

sites and thus prove to be of great value in the reconstruction of the Pre-History of the State. No less important than these was the discovery, during the year, of a (pre-historic?) chisel drawing (graffiti) of a bison on a boulder at the foot of the Chitaldrug Hills.

4. *Numismatics*.—A very important discovery in the field of numismatics was made near Tirthahalli in the Shimoga District. At a distance of about 5 miles from the place is situated an ancient site which accidentally yielded, while laying a road, a pot containing 61 silver coins of the Kshatrapa period. This find is the first of its kind in the State and will no doubt throw valuable light on the history of Mysore during the early centuries of the Christian era.

5. *Epigraphy*.—Extensive tours could not be undertaken in connection with the collection of new inscriptions and the revision of old ones. Some new inscriptions have, however, been discovered, the most noteworthy of these being a large inscription on a boulder near Rāmēdēvara Odḍu, belonging to the Hoysala King Narasimha and dated in the Śaka year 1208. It appears to refer to the construction of an Odḍu or tank called 'Rāmēdēvara Odḍu' immediately to the south of Chitaldrug by Perumāle Dandanāyaka, an officer under the Hoysala king. This takes the history of the construction of the Fort of Chitaldrug and reservoirs meant for the storage of water particularly in that area, back to the days of the later Hoysalas. Orders of Government have been obtained for the printing of the text of Tamil and Grantha inscriptions of the Kōlār and Bangalore Districts in a private press.

6. *Miscellaneous*.—The problem of preservation of megalithic and other ancient sites is engaging the attention of the Department and steps are being taken in consultation with the Revenue Department to enlighten the people and the several local officers about their importance and preservation. Government have in their Order No. E. 3077-87/Archy. 10-48-4 dated the 23rd May 1950 been pleased to approve the proposals submitted by the Archaeological Department in this behalf.

1950-51

1. *Personnel*.—Sri L. Narasimhachar, M.A., continued as the Acting Director of Archaeology till 22-11-1950 when he proceeded on privilege leave for three months (G.O. No. 11562/C.B. 281-50-1, dated 18th November 1950) which was later extended by two months of combined leave (*vide* G.O. No. 17152/C.B. 281-50-1, dated 23rd February 1951). During his absence on leave, Sri K. Narayana Iyengar, M.A., Ag. Assistant to the Director of Archaeology, was placed in additional charge of the duties of the Director of Archaeology (*vide* Government Order mentioned above). Sri S. Srinivasachar, M.A., B.T., the Technical Assistant of the

Department, was appointed as the Research Assistant in the Research and Reference Division of the Ministry of Information and Broadcasting, Government of India, and he was permitted to join duty there retaining his lien in the Department for a period of one year in accordance with G.O.No. E. 10, 182-83/Archy.. 3-50-4, dated 27th December 1950. Sri S Srinivasachar was relieved of his duties in this office on the 13th November 1950.

2. *Inspection of Monuments and Study of Architecture, Sculpture and Ancient Sites* --Tours for the inspection and survey of ancient monuments and sites were undertaken by the Director and his assistants in several parts of the State. Considerable attention was paid during the year to the examination of the conservation needs of the ancient monuments so much so that a large number of protected and other monuments were inspected and the notes of inspection on their conservation was forwarded to the authorities in charge of the monuments for taking timely action to remedy the defects noticed. More than a dozen estimates were received through the Muzrai Commissioner, Deputy Commissioners of Districts and the Public Works Department in connection with the repairs to or renovation of ancient monuments. Some of these estimates were countersigned and returned to the concerned officers for further action while many of them had to be forwarded together with detailed conservation notes on the concerned monuments after due scrutiny at the spot, since the estimates did not satisfy the actual conservation needs.

Among the important monuments inspected during the year mention may be made of the Lakshminarasimha Temple at Vighnasante (Tumkur District), Mallikārjuna Temple at Bāsrāl (Mandya District), Sri Srikantheśvarasvāmi Temple at Nanjangud, Sri Ranganāthasvāmi Temple at Śrīrangapatna, Sri Nārāyanasvāmi Temple at Mēlkōte, Sri Kīrtinārāyanasvāmi Temple at Talkād, Sri Paravāsudēva and other Temples at Gundlupēt, Rāmēśvara Temple at Keladi, the group of memorial stones (vīragals) at Hiregundgal (Tumkur District), Saumyakēśava Temple at Nāgamangala, Lakshmidēvi Temple at Doddagaddavalli (Hassan District), Mārkaṇḍēśvara Temple at Khāṇḍya (Chikmagalur District), etc. The Lakshminarasimha Temple at Vighnasante is a first class ancient monument belonging to the Hoysala period which deserves to be maintained in a good state of preservation. But the tower over the garbhagriha of this temple collapsed in the year 1948 and other parts of the temple are also in such a dangerous condition that they may fall down any moment. Although it is already four years since the tower collapsed, it has not yet been possible to undertake the rebuilding of the tower or attend to the repairs of the other parts of the monument. As it is desirable that such a monument should be repaired and restored to its original condition very early, the concerned authorities have been urged to take necessary action in the matter. The

Paravāsudēva Temple at Gundlupet was built by the Mysore Ruler Śrī Chikka-Dēvarāja Wodeyar in memory of his father and is a good specimen of architecture and sculpture that flourished under the Mysore dynasty. It is now in a dilapidated condition and may come down soon if it is allowed to continue as it is.

Detailed notes for the conservation of the temples at Kadaba, Lakshminarasimha Temple at Bhadrāvati, Saumyakēśava Temple at Nāgamangala, Lakshmidēvi Temple at Doddagaddavalli, Ādinātha Basti at Kambadahalli, etc., and preservation of the group of about twenty memorial stones (viragals) belonging to the Ganga period at Hiregundugal have been prepared. These viragals at Hiregundugal portray the heroes in various fighting attitudes and the inscriptions on them reveal important facts connected with the relations between the Rāshtrakūṭas and the Gangas during the early 9th century A.D. The Gōpāla svāmi Temple at the village of Gōpāla, Tarikere Taluk, the Varāhanātha Temple on the banks of the Hemāvati river at Varāhanāthakallahalli, Krishnarājpet Taluk, were studied in detail. The Deputy Commissioner, Chikmagalur, informed this Department that the Gōpāla village had become a becharak one and the temple of Gōpālakrishṇa had consequently been a defunct Muzrai institution. The image of Gōpālakrishṇa which is a good piece of sculpture has been recommended to be transferred to the Government Museum, Bangalore, for preservation. The image of Lakshmiarāhasvāmi in the Varāhanātha Temple at Kallahalli is a fairly big image (about 16 ft high inclusive of the pedestal) and is very well proportioned. Since it is a rare image representing the Varāha (Boar incarnation of Viṣṇu,) this temple is also worthy of being preserved.

The most important measure undertaken during the year for the conservation of ancient monuments is the passing of orders of Government for the protection of megalithic sites in the Mysore State on the same lines as that of the Madras Government. These megalithic sites have been noticed in almost all the Districts of the State. A provisional list of these sites numbering about 50 was prepared on the basis of the exploration conducted by this Department so far and copies of the list have been sent to the Revenue Commissioner in Mysore and the Deputy Commissioners of Districts as directed by the Government, in connection with the action proposed to be taken for the protection of the sites. The question of undertaking a more systematic survey of these megalithic sites in the State on the lines of the investigations carried out by the Department of Archaeology, Southern Circle, in the Madras Presidency is also under contemplation. A short descriptive note giving an idea of the megaliths in general has been circulated for the information of the Local, District and Taluk Officers of the Revenue Department who are expected to assist in the discovery and preservation of these ancient monuments.

The Gōmatēśvara Research Committee resolved at one of their meetings that the Department of Archaeology may obtain clear photographs of the face of the

Gōmatēśvara Statue for examination by experts. Accordingly close up views of the cracks and other weathering marks appearing on the face and other parts of the Gōmatēśvara colossus at Śravanabelgola were taken by this Department and supplied for purposes of study to the Gōmatēśvara Preservation Committee.

In the Tungabhadra valley an ancient site was discovered at Hāḍavanahalli on the left bank of the Tungabhadra river about sixteen miles from Shimoga. The specimens of painted pottery, iron slag and a cornelian bead collected from the surface in this area bear some resemblance to similar antiquities recovered from the Chandravalli site near Chitaldrug.

3. *Epigraphy*.—Collection of new inscriptions and the revision of old ones could not be undertaken this year. Among the inscriptions collected, mention may be made of a copper plate grant of Madakere Nayak, Paleyagār of Chitaldrug.

4. *Numismatics*.—The authorities of the Śrī Śrīkanthēśvara Temple, Nanjangud, reported that a number of old coins were found in the possession of the temple and they required to be examined. Some of these coins were found to be fairly well known types issued by rulers of the Mysore dynasty while the others belong to the modern period and appear to be issues from various places outside the Mysore State, like Baroda, Hyderabad, Portugal, etc. Among the coins of the Mysore dyansty the dated series of the time of Krishṇarāja Wodeyar III are important.

5. *Exhibition*.—At the request of the Maharaja's College Centenary Celebration Committee, the Department participated in the Exhibition of Art and Archæology organised in connection with the Centenary Celebrations held during the month of January 1951. His Highness the Maharaja of Mysore who paid a gracious visit to the Exhibition was pleased to express his high appreciation of the exhibition and observed that it was "One of the most interesting and educative." The Department also participated in the exhibitions recently held in connection with the Malnād Conference at Shimoga and the 38th Cattle Show at Hāssan. Arrangements had been made for the display of a typical and representative collection of antiquities, photographs of views of architecture and sculpture in Mysore, charts, maps, etc., at these exhibitions. A member of the staff of the Department had also been deputed to explain the significance of the exhibits to the interested visitors.

6. *Publications*.—The printing of the Annual Report of the Department for 1946 was completed. Printed copies of the revised edition of the guides to Bēlūr, Halebid and Talkād have been received from the Government Branch Press, Mysore, and are ready for sale. Arrangements were made to print the Tamil inscriptions of the Supplementary volume to the Epigraphia Carnatica series at Madras.

7. *Library*.—About 72 new publications were acquired for purposes of reference and study.

8. *Finance*.—The receipts and expenditure of the Department under the Budget heads amounted to Rs. 31,755-2-8 and Rs. 31,352-1-2, respectively, during the year. A sum of Rs. 403-1-6 was realised by the sale of the Departmental publications and photographs.

1951-52

1. *Personnel*.—Sri K. Narayana Iyengar, M.A., Acting Assistant to the Director of Archæology and in-charge Director of Archæology was appointed to act as Director of Archæology in Mysore with effect from 22-11-1950 *vice* Sri L. Narasimha-char, M.A., Acting Director of Archæology, who was granted combined leave with effect from 22-11-1950. During the year under review Sri S. R. Iyengar, Draftsman of the Department, resigned his post and the place became permanently vacant.

2. *Inspection of Monuments and Study of Architecture, Sculpture and Ancient Sites*.—Tours were undertaken for the annual and periodical inspection of the protected monuments and ancient sites by the Director and his assistants in the various parts of the State. The activities of the Department were mainly concentrated as during the previous year, on the study of the conservation needs of the large number of protected ancient monuments of the State. As the condition of many of these protected monuments was not satisfactory, they were found to be in need of immediate attention. Consequently, as many as forty monuments were examined by the Director during the year under report. In most cases estimates for urgent repairs or renovation forwarded by the Officers of the Public Works Department and the Muzrai authorities had to be scrutinised keeping in view the actual needs of the monuments from the point of view of archæological conservation. As far as possible suggestions have been made for effecting repairs to the monuments in the order of urgency, the main consideration being the safety of the structure as well as the availability of funds. The detailed notes prepared in connection with each monument were promptly forwarded to the custodian in charge of the monuments for taking timely action to remedy the defects noticed. More than a dozen estimates of cost amounting to about a lakh of rupees received through the Muzrai Commissioner and Deputy Commissioners of Districts and the Public Works Department were returned duly countersigned during the year. Among the monuments thus inspected mention may be made of the Jyōtirnāhēsvarasvāmī temple at Sāligrāma, Divyalingēsvarasvāmī temple at Haradanahalli, Īśvara temple at Arsikere and Mallikārjuna temple at Basrāl. A special estimate for urgent repairs to the Vidyāsankara temple at Śringēri for Rs. 10,000 was also scrutinised. Other monuments of great archæological importance and architectural beauty inspected during the year that deserve to be noticed are: the Arkēsvara temple at Hale Ālūr,

Rāmesvara temple at Narasamangala, Amaranāréyāna and Bhīmesvara temples at Kaivāra, Harihaṛśvarasvāmī temple at Harihar, Īśvara temple at Ānekonda, Lakshminārāyaṇa temple at Hosaholalu, Mādhavarāyasvāmī temple at Bellūr and the Nāgēsvara and Channakēśava temples at Mosale. The Arkēsvara temple at Hale Ālūr and Rāmesvara temple at Narasamangala, both of which are situated in the Chāmarājanagar Taluk, happen to be architecturally unique. A note has been prepared on their conservation needs and forwarded to the Deputy Commissioner, Mysore District, for taking necessary action. The Kyāthedēvaru temple at Kyāthedēvaragudi, Chāmarājanagar Taluk, Śrī Sangamēsvara temple at Sindaghaṭṭa and Mādhava and other temples at Tirthahallī are some of the monuments studied during the year. The temples at Tirthahallī are all small structures built of granite and probably belong to the days of the Ikkēri Chiefs. The Kallēsvara temple at Aralaguppe is one of the early monuments of the State dating back to circa 10th century A.D. The carved ceiling panels of this temple are of rare sculptural beauty. Close up views of the Natarāja panel in the middle of the ceiling of this temple were obtained.

At Nekkundiṭṭ near Chintāmaṇi is an ancient site which goes back to the days of the Bānas and the Nolamba Pallavas. A number of 'Vīragals' or memorial stones to heroes and ancient inscriptions are lying there exposed to sun and rain in a neglected condition. The antiquities found on this ancient site are important in so far as they are among the few extant original evidences about the Bāṇa dynasty which flourished in that part of the Kannaḍa country. Again, near Ānekal is another site belonging to about the 7th and 8th centuries A.D. Even on the surface of this site red and blackware potsherds and pieces of iron slag could be easily picked up in large numbers.

An important measure concerning the future control of the protected monuments of the State was the enactment by the Union Parliament of the Ancient and Historical Monuments and Archaeological Sites and Remains Act, 1951. There are at present over 250 protected ancient monuments and eight archaeological sites in the Mysore State. Of these, 108 monuments and 8 archaeological sites have been declared by the Union Parliament to be of national importance and included in the Union List of Protected Monuments (*vide* Notification in the *Gazette of India*, Part II, Section 2, dated the 26th May 1951 republished in the *Mysore Gazette* on the 26th July 1951), while the rest come under the State List. The expenditure required for the maintenance and arrangements for watch and ward of the monuments and archaeological sites of national importance will be borne by the Central Government as from 1st April 1950. As desired by the Government of India, a detailed statement showing the staff employed at present for the maintenance and upkeep of the monuments and sites of National importance was prepared and submitted to the Government. A detailed budget estimate for 1952-53 in respect of the monuments of National importance along with the statement of expenditure incurred on the

maintenance and upkeep of those monuments during 1950-51 and 1951-52 was also prepared for being sent to the Government of India. The Director visited Kārkala and Vēṇur in the South Kanara District along with the Chairman and other members of the Gōmatēśvara Research Committee in connection with the study of the state of weathering of the statues of Gōmatēśvara at those places.

3. *Epigraphy*.—Four sets of copper plate records were received by the Department for decipherment and study. One of them belongs to Vijayanagar, two to the Keladi chiefs and the other is a grant made by the Mysore ruler Krishnarāja Wodeyar II to one Singayapperumāl.

4. *Exhibition and Museum*.—An exhibition of the antiquities pertaining to the Chitaldrug District was organised at Rangayyana Bāglu, Chitaldrug, during the visit of His Highness the Maharaja of Mysore to that place. His Highness evinced keen interest in the antiquities and other exhibits displayed. As directed in G.O. No. E. 5004-8/Archy. 9-51-2 dated 18th September 1951, action has been taken for the organisation of a Museum of Antiquities in the Rangayyanabāglu at Chitaldrug.

During July 1951, the Director accompanied the Hon'ble Prime Minister for India and the Deputy Minister for Foreign Affairs to Bēlūr, Halēbīd and Śravaṇabelgoḷa. Sri H. L. Srivastava, Joint Director-General of Archaeology in India, New Delhi, paid a visit to the State in December 1951. He was shown round the monuments at Srīrangapatna, Śravaṇabelgoḷa, Bēlūr, Halēbīd and those on the Chāmundi Hills, by the Director. Dr. B. Ch. Chhabra, Government Epigraphist for India, Ootacamund, visited the Department along with the Joint Director-General of Archaeology.

A select collection of photographs taken by the Department during the year was circulated among the different Departments of Archaeology in India.

5. *Library*.—About 50 new books and periodicals were acquired by the Department for purposes of reference and study.

6. *Finance*.—The receipts and expenditure of the Department amounted to Rs. 27,204-3-0 and Rs. 27,204-3-0 respectively during the year. A sum of Rs. 302-3-0 was realised by the sale of the Departmental publications and photographs.

1952-53

1. *Personnel*.—Sri K. Narayana Iyengar, M.A., continued to act as Director of Archaeology. One of the posts of Technical Assistants remained vacant throughout the year. The vacancy of Draftsman has been advertised through the Public Service Commission.

2. *Inspection of Monuments and Study of Architecture, Sculpture and Ancient Sites*—The protected ancient monuments of the State have now been classified under two categories, *i.e.*, Monuments of National Importance and State Monuments. The Archaeological Department of the Government of India are responsible for the maintenance and upkeep of the Monuments of National Importance while the Government of Mysore will have to continue to look after the monuments brought under the State list as hitherto.

But, since the monuments of National Importance had not been taken over under the direct control of the Central Government during the current year, the Government of Mysore attended to their maintenance and upkeep on an "Agency" basis on behalf of the Government of India. As per requisition of the Government of India, a detailed statement of expenditure incurred by the Mysore State in respect of repairs to and maintenance of monuments of National Importance during the years 1950-51 and 1951-52 was got prepared and forwarded to the Adviser on Archaeology to the Ministry of Education, Government of India, New Delhi. The total expenditure incurred on the upkeep, etc., of monuments of National Importance during 1950-51 and 1951-52 amounted to Rs. 1,04,348 which included the amount spent by the Muzrai, Public Works and Garden Departments of the State as well as the Gōmatēśvara Research Committee. A major portion of this amount has already been reimbursed to the State Government by the Government of India. As requested by the Superintendent, Department of Archaeology, Southern Circle, Madras, the Government of Mysore deputed the Director of Archaeology, Mysore, to undertake a tour along with the Superintendent of Archaeology, Madras, during the month of September 1952 for a joint inspection of about thirty monuments of National Importance situated in the Mysore, Mandya, Hassan, Bangalore and Kolar Districts. Śrī Madho Sarup Vats, M.A., F.R.A.S.B., Director-General of Archaeology in India, paid a visit to the State in the early part of November 1952 and inspected some of the monuments of outstanding importance at Srīrangapatna, the Gōmatēśvara statue and other monuments at Śravanabelgola, the Channakēśava temple at Bēlūr, Hoysalēśvara and Kēdārēśvara temples and Jain Bastis at Halebid. Both the Director-General of Archaeology in India and the Superintendent of Archaeology, Southern Circle, Madras, expressed their appreciation of the good work done by the Department of Archaeology, Mysore, for the preservation of the ancient monuments in the State and were of the opinion that the protected monuments of the State had been maintained in a satisfactory condition. A sum of Rs. 67,500 was allotted by the Central Government for the repairs and upkeep of the monuments of National Importance in the State during the year 1952-53.

Besides the monuments of National Importance referred to above, a large number of State monuments were also inspected by the Director and his Assistants. During these tours of inspection, the estimates for urgent repairs or renovation

forwarded by the Officers of the Public Works Department and the Muzrai authorities for the counter signature of this Department were scrutinised. Detailed conservation notes were prepared in connection with the repairs to be effected to some of these protected monuments. About fifteen estimates for renovation, repairs, etc., received from the Public Works Department, were returned after due scrutiny along with the observations of this Department from the point of view of archaeological conservation. Among the State monuments inspected by the Officers of the Department during the year, mention may be made of the Sri Narasimhasvāmī temple at Viḡṇasante, Tiptūr Taluk. It is a fine example of the Hoysala style of architecture, but unfortunately its beautiful tower collapsed some years ago. A joint inspection of this monument by the Director of Archaeology, Assistant Engineer Tiptūr, and the Amildar, Tiptur Taluk, revealed the difficulties confronting the conservation of this structure. A detailed note on the renovation of the monument has been drawn up and sent to the Muzrai Commissioner for taking further action. The Muktināthēśvara temple at Binnamangala (Nelamangala Taluk) and the Kailāśēśvara temple at Malūr (Chennapatna Taluk) were the other two important monuments on the State list inspected during the year under report.

The Gōmatēśvara Research Committee devoted considerable attention for the preservation of the statue of Gōmatēśvara. In accordance with the suggestions of the Committee a scaffolding was constructed in front of the statue which enabled the members of the Committee to study the cracks and other defects appearing on the face and head of the image at close quarters. As resolved by the Committee a water repellant preservative coating was applied to the statue before the "Mahāmastakābhishēka" ceremony. This opportunity was availed of by the Department of Archaeology to obtain a number of close up views of the face and the several cracks on the face and the head for purposes of reference and record. Ink impressions of the cracks were also taken by this Department to determine the actual size of each of the cracks.

At Chickmadhure in the Challakere Taluk (Chitaldrug District) an early monument probably belonging to the Nolamba-Pallava period was discovered. Although it is a plain structure, the square pillars with early motifs on them and some of the sculptures *e.g.*, Gaṇēśa, Saptamātrika panel, Bhairavi, etc., kept in the navaranga speak of its antiquity. The occurrence of several 'Viragals' and inscriptions belonging to an early period (Circa 8th and 9th centuries A. D.) lying round about this monument is a noteworthy feature which gives a clue to the age of this site. Some of these inscriptions belong to the 'Rāshtrakūta' and Nolamba-Pallava periods and are important from the point of view of the reconstruction of the history of that period.

3. *Epigraphy*.—Several important ancient inscriptions found in the Bēlūr, Chikmagalūr and Śringēri taluks were examined by the Superintendent for Epigraphy,

Government of India, Ootacamund, who paid a visit to the State during the end of November 1952. The Director of Archaeology accompanied the Superintendent for Epigraphy during this tour. Three sets of copper plate inscriptions were received by the Department for decipherment and study. One of them is an important record belonging to the Nolamba-Pallava ruler Ponnēra Nolamba which gives an account of the early history of the Nolambas. This happens to be the first copper plate record belonging to the Nolamba dynasty so far discovered. Another set of copper plates noticed by the Department is valuable inasmuch as it has been issued in the first regnal year of the Ganga king Śrīvikrama. A third set of copper plate records which was sent by the Amildar, Madhugiri Taluk, for examination, belongs to the Ganga king Durvinita. This inscription has already been published in *Epigraphia Carnatica* Volume XII (Tumkur District). Sri B. Venkoba Rao, Shanubhogue of Doddahāḷivatta, who produced this set has been good enough to present the same for the Museum of the Department.

4. *Nismatics*.—Twenty-two gold coins (varahas and half varahas) discovered in the Sorab Taluk (Shimoga District) were examined by the Department. These coins belong to the Vijayanagar kings Krishnadēvarāya and Achyutarāya. A large treasure trove consisting of nearly 1,300 gold coins found at Anugondanahalli in the Hosakōte Taluk and lodged in the District Treasury, Bangalore, was also studied. Most of the coins in this treasure trove belong to the reign of Hyder Ali and Tipu Sultan, but some of them appear to be issues of the East India Company and the Mysore dynasty.

5. *Exhibition and Museum*.—The Department participated in the exhibition organised in connection with the Cattle Show at Hassan. During the last week of February 1953, the Department participated in another exhibition arranged by the Mahāmastakābhishēka Exhibition Committee at Sravanabelgoḷa. Arrangements had been made at this Exhibition to display a select collection of photographs to illustrate the wealth of Jain architecture and sculpture extant in Mysore, and also lithographic copies of some important inscriptions that have a bearing on the history of Jainism in the State. Both the Exhibitions attracted attention from visitors coming from all parts of India.

The collection of specimens of the Museum of Antiquities, Chitaldrug, was augmented by the acquisition of some interesting exhibits consisting chiefly of ancient arms and armours belonging to the Paleyagār period. A select collection of the photographs taken by the Department during the year was circulated among the different Departments of Archaeology in India.

6. *Publications*.—The Tamil texts of the Supplementary volumes to the *Epigraphia Carnatica* (Bangalore and Kolar Districts) have been printed. A revised

guide to Śravanabelgola containing a good number of illustrations was issued in three languages—English, Kannaḍa and Hindi,—on the occasion of the “Mahāmastakābhiśhēka” ceremony of Gōmaṭēśvara at Śravanabelgola.

7. *Library*—About 180 new books and periodicals were acquired by the Department for purposes of reference and study.

8. *Finance*.—The receipts and expenditure of the Department amounted to Rs. 31,055-3-0 and Rs. 31,055-3-0 respectively during the year. A sum of Rs. 1,215-3-0 was realised by the sale of the departmental publications and photographs.

1953-54

1. *Personnel*.—Sri K. Narayana Iyengar, M.A., continued to act as Director of Archæology throughout the year under report. The post of Gazetted Assistant to the Director and one of the posts of Technical Assistants were not yet filled up.

The conservation of monuments of National Importance in the Mysore State which was hitherto being looked after by the Government of Mysore on an ‘Agency’ basis was taken under the direct control of the Department of Archæology, Government of India, with effect from 1st June 1953. Arrangements have been made to transfer the charge of the National Monuments in the Mysore State to the Superintendent, Department of Archæology, Southern Circle, Madras.

2. *Conservation of Ancient Monuments*.—Sri A. Ghosh, M.A., Director-General of Archæology in India, paid a visit to the State during the end of June 1953 for the inspection of the monuments of National Importance situated in Bangalore, Śrīrangapaṭṇa, Sōmanāthapur, Śravanabelgola, Bēlūr and Halebid. While at Mysore, the Director-General also paid a visit to the Office of the Director of Archæology in Mysore.

The Director of Archæology, Mysore, and his Assistants inspected some of the important protected monuments in the State mainly with a view to examine the conservation needs of those monuments. One of the important measures relating to the conservation of monuments undertaken during this year was the installation of electric lights to the Kēśava temple at Sōmanāthapur. This monument with its exquisitely carved ceilings can be satisfactorily studied only with the help of interior lighting. The electric flood-lighting arrangements recently effected fulfill this need. The fortress and temples on the hill at Chitaldrug were jointly inspected by the Director of Archæology, Mysore, Deputy Commissioner, Chitaldrug District, and the Executive Engineer, Chitaldrug Division, with a view to concert measures for the preservation of the same. Other monuments, like the Īśvara temple at

Ānekonda, Dāvāngere Taluk, Lakshminarasimha temple at Vighnasante, Tiptūr Taluk, Chennakēśava and Kallēśvara temples at Araḷaguppc, Fort and temples at Māgadi, Rāmēśvara temple at Rāmanāthapur, Rāma temple at Kūdalūr, Apramēya temple at Maḷūr, etc., were also inspected. At Māgadi, the tower over the western 'Mahādvāra' of the Ranganāthasvāmī temple which had collapsed some years back is being reconstructed at a cost of Rs. 45,000, the necessary funds having been provided by the Muzrai Department and the devotees of the shrine. The work in progress is under the control of the Public Works Department and the Officers of this Department have also been offering necessary suggestions from the point of view of archaeological conservation. The ancient monuments at Śāntigrāma, Hāssan Taluk, were inspected in connection with the proposal to instal electric lights in the Kēśava and Yogānarasimha temples. At present there are five monuments in this village of which the two that are now proposed to be illuminated by means of electric lights have been protected and included in the State list. A detailed conservation note has been drawn up for the preservation of all these monuments. Sṛī Śāntinātha Basti at Jinanāthapura (Channarāyapaṭṇa Taluk) is another protected monument of the State list, inspected recently. On behalf of the 'Bhāratavarshīya Dīgambar Janu Tīrthakshētra Committee', some repairs were being effected to this monument by a devotee without the knowledge of this Department. As the prior concurrence of this Department is necessary in connection with the execution of repairs to ancient monuments, the concerned party has been asked not to proceed with the work without the approval of the concerned Departments of Government. A note on the conservation needs of this monument has also been drawn up and forwarded to the authorities of the Muzrai and Public Works Departments for taking further necessary action in the matter.

3. *Exploration*.—Near Tōṭāgere in the Nelamangala Taluk was discovered a small temple dedicated to Śiva. The god enshrined in this temple is locally known as Arjunēśvara. Though the temple is not architecturally important, it is an old monument which appears to date back to Circa 9th century A.D. Images of the Śiva Panchāyatana group kept in the temple, though small in size, bear all the early characteristics. There are also two inscriptions belonging to the Ganga king Sripurusha (C. 750 A.D.) in front of the temple.

An important discovery of the year was a hoard of five ancient metallic images in the Kūdalūr village, Channapaṭṇa Taluk. The images were found by the villagers in a well in front of the ancient temple of Mangalēśvara. Of the images, those of Natarāja and Sukhāsanamūṛthi are good, though the same cannot be said of the other three images which are all of the consort of Śiva.

Kūdalūr is a village situated on the left bank of the Kanva river at a distance of about five miles from Channapaṭṇa which is the headquarters of a taluk of the

same name in the Bangalore District. As far as we could gather from inscriptions this village appears to have been a prosperous agrahāra during the Ganga, Chōla, and Hoysala days as were the other places in its vicinity, *i.e.*, Malūr, Malūrpatna, Honganūr, etc. Kūdalūr appears to have been established as an agrahāra town during the days of the great Chōla king Rāja Rāja. As usual, the Śrī Rāma temple was in the centre and the Mangalēśvara temple in the north-east corner of the agrahāra which was called as Rāja Rāja Chaturvēdimangala during that period. The place was included in Kīlalaī-nāḍu of Rājendra Chōla-vaḷa-nāḍu in Mudigoṇḍa-Śōlamandalam. An overground survey of this area which was conducted during the year has revealed the existence of several ruined temples, sculptures, inscriptions, ancient brick foundations and high mounds full of red-ware and black-ware potsherds, sometimes with incised ornamentation. A systematic excavation of this area is sure to lay bare the relics of the Ganga, Chōla, Hoysala and earlier phases of culture that flourished there.

4. *Epigraphy*.—The Government Epigraphist for India, Ootacamund, recently paid a visit to the State in connection with the examination and study of some of the early inscriptions in the State. He examined a number of ancient inscriptions at Śravanabelgoḷa, the famous pillar inscriptions of the Śatavāhana and Kadamba rulers at Malavalli (Shikārpur Taluk) and the early Kadamba inscription at Taḍaganī (Shikārpur Taluk). The Epigraphist of the Department of Archæology, Mysore, accompanied the Government Epigraphist for India during this tour. Epigraphical tours were also undertaken by the Epigraphist of the Department in parts of Chitaldrug during the latter half of May 1953. About twenty-five new inscriptions were collected. These epigraphs range in date between the 7th century A.D. and the 17th century A.D. The earliest of these records is a copper plate grant of the early Chālukya prince Abhinavāditya Satyāśraya, which is important in so far as it fills up a short gap in the history of the early Chālukyas. Another stone pillar inscription at Muchchanūr (Chitaldrug District) which belongs to about the 10th century A.D., reveals the name of a Ganga prince "Mayindammarasa". Another record mentions an "Irugamayya" who might be the same as the Nidugal Chōla ruler Irugamayya of about the 11th century A.D.

5. *Numismatics*.—A treasure trove consisting of twelve gold coins was discovered at Chikmalur village in the Channapatna Taluk while excavating the foundation trench of a house. These coins were examined and found to be the issues of the early rulers of Vijayanagar. Another treasure trove discovered at Jakkēnahalli village in the Channarayapatna Taluk consisting of more than seven hundred copper coins was also examined. Many of the coins in this hoard appear to be those struck under the Mysore rulers Hyder Ali and Tipu Sultan.

6. *Museum*.—The collection of specimens in the Local Antiquities Museum, Chitaldrug, was augmented by the acquisition of some interesting items consisting chiefly of about thirty lead coins belonging to the Śātavāhana period. The museum was visited by a number of distinguished persons who have recorded their appreciation of the value of the institution as a centre of educational and cultural activity.

7. *Exhibitions and Conferences*.—One of the important features of the Diamond Jubilee celebrations of the University History Association held in Mysore during March 1953, was the exhibition of Art and Archaeology. As requested by the authorities of the Diamond Jubilee Committee, the Department of Archaeology undertook the responsibility for the organisation of this exhibition. The exhibition attracted a good number of visitors. The Department also participated in the exhibition organised by the Cattle Show Committee, Hassan.

The Director was deputed by Government to represent the Department as a delegate at the 17th Session of the All India Oriental Conference held at Ahmedabad during October 1953.

8. *Library*.—About 76 new books and periodicals were acquired by the Department for purposes of reference and study.

9. *Finance*.—The receipts and expenditure of the Department amounted to Rs. 27,079-10-8 and Rs. 27,079-10-8 respectively during the year. A sum of Rs. 815-4-0 was realised by the sale of the departmental publications and photographs.

1954-55

1. *Personnel*.—The Professor of Indology was appointed *Ex-officio* Director of Archaeology by virtue of G. O. No. E. 6104/Archy. 1-54-1 dated 17th August 1954. Sri K. A. Nilakanta Sastri, M.A., Professor of Indology, took charge of the Department on the 27th January 1955 and Sri K. Narayana Iyengar, who was acting in the place, was reverted as Acting Assistant to the Director of Archaeology. By virtue of G.O. No.E. 19593-5/Archy. 1-54-3 dated 21-3-1955, Dr. M. Seshadri, M.A., Ph.D. (Lond.), was appointed Assistant Director of Archaeology (Part-time) on an allowance of Rs. 100 p.m. in addition to his own work in the University. Sri K. Narayana Iyengar, Acting Assistant to the Director, went on furlough on average salary from the 29th January 1955 and continued to be on leave till the end of the year. During his absence on leave Sri M. Hanumantha Rao, M.A., was placed in-charge of the duties of the Assistant to the Director.

2. *Conservation of Ancient Monuments*.—Tours of inspection were undertaken by the Director and his Assistants throughout the State in connection with the

formulation of proposals for the conservation of the protected monuments of the State list. The work of reconstruction of the mahādvāra tower of the Śrī Ranganāthasvāmī temple at Māgaḍi made considerable progress. Some of the important citizens of Sāhagrāma and Chikhanasōge have formed a Committee with the object of making arrangements for the renovation of the Ādinātha Basti at Chikhanasōge, a monument which dates back to the 11th Century A.D. A detailed note for the conservation of this monument has been prepared and forwarded to the concerned authorities for further action. The proposed urgent repairs to the Śrī Mādhavarāya-svāmī temple, Beḷlūr, Śrī Kēśava temple, Ambuga, and Śrī Venkaṭaramanasvāmī temple, Bangalore City, have been completed. Of the other monuments inspected, mention may be made of the Kēśava and Sōmēśvara temple at Hāranahalli, Kēśava temple at Kaidāla, Jain Basti at Niṭṭūr, Viragals at Hiregundugal, Śāntinātha Basti at Jinanāthapura, Gaḷagēśvara temple at Heggere, Bhaktavatsala and Janārdana temples at Belagoḷa, Lakshminarasimhasvāmī temple at Hojenarasipur and the Brahmēśvara temple at Kikkēri. The Bhaktavatsala shrine at Belagoḷa, Śrīrangapatna Taluk, is the only monument of its kind in the State being circular in plan. Since it is in a highly dilapidated condition, it is necessary to arrange for its preservation. The question of the electrification of the famous temple of Śrī Virūpāksha at Hampi has been taken up for consideration. As a first step towards the preservation of the mural paintings found in the State, photographic records were made of the best preserved portions of the ceiling paintings in the Śrī Narasimhasvāmī temple at Sibi and Tērumallēśvara temple at Hiriyūr.

3. *Exploration.*—A thorough examination of the ancient site at Kūdalūr, Channapatna Taluk, was conducted during the year. As the occurrence of a treasure trove consisting of a number of 'Virarāyi' fanams was reported from Baluvanērlu village, Tiptur Taluk, the find-spot and its immediate neighbourhood were investigated. A number of viragals belonging to the Hoysala and earlier periods were noticed in this area. The Kēdārēśvara temple discovered at this place is enclosed by a modern mud-wall all round. This monument constructed during the Hoysala period has a garbhagriha, sukanāsi and navaraṅga. All the nine ceilings of the navaraṅga and that of the sukanāsi are well carved. A detailed survey of the ancient site and the monuments at Nirgunda in the Hosadurga Taluk was also made. Nirgunda is an ancient place mentioned in inscriptions of the Hoysala and earlier periods and appears to have been the headquarters of a district during those days. The Siddhēśvara temple situated near the tank is the earliest of the monuments at the place mentioned in the inscriptions of the Hoysala period found there. The main cell of the temple enshrines the Siddhēśvara līnga and the other two cells have mutilated images of Vishnu (Kēśava) and Vēnugōpāla. The different portions of the interior including the pillars of the navaraṅga are finely

carved. The sukanāsi doorway is flanked by perforated screens consisting of graceful scroll work in the convolutions of which are to be seen figures of musicians and dancers in various attitudes. Over the lintel of the sukanāsi is found a row of well carved figures with Tāṇḍavēśvara in the centre of the group in which are to be found Gaṇeśa, Kumārāsvarṇi, Viṣṇu and Brahma. On the middle outer wall of the main cell dedicated to Siddhēśvara are carved the images of Viṣṇu, Tāṇḍavēśvara and Brahma. This Hoysala monument is an important discovery of the period under report.

4. *Epigraphy*.—The Government Epigraphist for India, Ootacamund, paid a visit to the State for the inspection of the famous inscriptions of Aśoka at Brahmagiri and Siddāpura in the Molakālmuru Taluk and the Kadamba inscription of Mayūrasarman at Chandravalli near Chitaldrug. The Director accompanied the Government Epigraphist to Chitaldrug where a joint examination of the Kadamba inscription was made and proposals were formulated for the preservation of the same. Some inscriptions of the sixteenth and seventeenth centuries A.D. were discovered at Sibi. The Honorary Curator, Museum of Antiquities, Chitaldrug, forwarded a set of copper plate records of the Vijayanagar dynasty for study. On a close examination, these plates were found to be spurious.

5. *Museums and Exhibitions*.—The collection of exhibits at the museum of Antiquities, Chitaldrug, was considerably augmented and the institution is attracting a good number of visitors. A large number of ancient coins mostly of the Śatavāhana period were recently acquired. The discovery of a square punch marked coin made of silver which is stated to have been picked up on the surface of the ancient site of Chandravalli, is highly interesting from the point of view of the history of the area. The Museum of Antiquities at Chitaldrug is at present housed in the two rooms of the Rangayyanabāgilu, the eastern gateway of the Chitaldrug Fort. With the growing collection of the specimens in the Museum, the urgent necessity for the display of the same in a satisfactory manner is keenly felt. As the Rangayyanabāgilu is an important thoroughfare for vehicular and other traffic, the museum is always full of dust which spoils the photographs and other exhibits displayed there. Moreover, rain-water is percolating through the roof of this old gateway and its walls are all damp. It is necessary to secure a suitable building for accommodating this important cultural and educative institution.

The Department participated in the Exhibition organised under the auspices of the Karnāṭaka Sangha, Delhi, in connection with the Kannada Literary and Cultural Festival held at Delhi during April 1954. The photographs of some of the world famous monuments of the State like those of Bēlūr, Halebid, Sōmanāthapur, Śravanabelgoḷa, etc., lithographs and photographs of the most important inscriptions of the Mysore State and a select collection of original copper-plate records having a

bearing on the history of Mysore were displayed at this Exhibition. The exhibition was attended by a large number of visitors who evinced keen interest in the history of Karnāṭaka Culture. The President and the Vice-President of the Republic of India were pleased to pay a visit to the Exhibition. The Department also participated in the Exhibition held under the auspices of the Indian Historical Records Commission at Mysore, during January 1955.

6. *Library*.—About 44 new books and 52 periodicals were acquired by the Department for purposes of reference and study. About 123 old books and journals of the library were got bound.

7. *Finance*.—The receipts and expenditure of the Department amounted to Rs. 23,323-1-3 and Rs. 23,323-1-3 respectively during the year. A sum of Rs. 1,677-0-0 was realised by the sale of the departmental publications and photographs, as also the quota of contributions received from the local bodies towards the expenditure incurred in connection with the Local Antiquities Museum, Chitaldrug

1955-56

1. *Personnel*.—Sri K. A. Nilakanta Sastri, M.A., Professor of Indology, continued to be *Ex-officio* Director of Archaeology and Dr. M. Seshadri, M.A., Ph.D. (Lond.), Assistant Professor of Indology, as part-time Assistant Director of Archaeology during the year. Sri K. Narayana Iyengar, M.A., Acting Assistant to the Director was on furlough for eight months and on leave without allowances for the rest of the period. During his absence on leave Sri M. Hanumantha Rao, M.A., continued to be in-charge of the Office of the Assistant to the Director. Sri C. Kuppachari was appointed in the vacancy of Draftsman with effect from 8-6-1955 in accordance with the rules of recruitment.

2. *Conservation of Ancient Monuments*.—A number of protected monuments were inspected by the Assistants in connection with their repairs and conservation needs during the year. Detailed notes of conservation for the several protected monuments and also for the new monuments discovered, were drawn up. Among the important monuments thus inspected may be mentioned the Sri Rāmadēvaru temple at Kūdalūr, Channapaṭṇa Taluk, Śrī Lakshminarasimha temple at Vighnāsante, Tiptūr Taluk, Śrī Divyalingēśvara temple at Haradanahalli, Chāmarāja-nagar Taluk and Śrī Ranganāthasvāmī temple at Māgadi. Since the Rāmadēvaru temple at Kūdalūr was in a dangerous state of collapse, the estimates prepared for urgent repairs were scrutinised and returned with countersignature to the concerned authorities subject to certain observations from the archaeological point

of view. At Vighnasante, where the garbhagriha tower of the beautiful Narasimha temple had collapsed several years ago, the work of arranging the architectural members lying scattered at the spot was taken up in order to re-construct the tower in its original form from the available material. The paintings at Śrī Divyalingēśvara temple at Haradanahalli, which are early and well-worked are in a bad state of preservation. Unless early steps are taken to preserve them from further decay by making the leaky roof of the maṇḍapa water-tight, there is every danger of these beautiful paintings being lost for ever. Some of the well-preserved paintings have been photographed for record. The construction of the mahādvāra tower of the Śrī Ranganāthasvāmi temple at Māgaḍi is completed. The work has been executed mostly keeping in view the style of the original tower that stood on the mahādvāra.

Some of the new monuments discovered during the year require immediate attention in respect of conservation because of their architectural importance. Examples are the Siddhēśvara temple at Belagutti, Honnali Taluk and the Śrī Narasimha temple at Narasīpur, Bēlūr Taluk. The Siddhēśvara temple at Belagutti which is a typically late Chālukyan monument built by the Sindas is in an advanced state of decay. Thick vegetation has grown on the monument, dislodging the architectural members of the towers and walls, and developing cracks in the roof at several places. One of the towers has collapsed completely leaving the garbhagriha open to the sky. In view of its architectural importance, the monument has to be brought under protection under Class II of the Ancient Monuments in the State List, and immediate steps must be taken to prevent further decay. The Śrī Narasimha temple at Narasīpur on the other hand, built during the reign of the Hoysala king Narasimha I, unfortunately has portions which are in a dilapidated condition especially the Goddess's shrine the roof of which has completely collapsed.

3. *Exploration*.—As a result of an enthusiastic and devoted search for new monuments in the State by the Director and his Assistants, fifteen monuments not hitherto noticed in the different parts of the State have been discovered. Some of them are of high architectural value, and deserve special notice. They may be briefly noted here. —

(1) Śrī Lakshminarasimha temple at Arakere, in the Arsikere Taluk, is a trikūtāchala monument of about the 13th century A.D. built in the Hoysala style, with a row of figure sculptures on the outer wall, beautiful Vēnugōpāla, Lakshminarasimha and Kēśava images in the three shrines (cells), and well-worked ceilings.

(2) Śrī Narasimha temple at Narasīpura in the Bēlūr Taluk, is another monument in the Hoysala style and is of large dimensions. This monument was built during the reign of the Hoysala king Narasimha I, and dedicated to the god Yōgā-narasimha. A few of its ceilings, the doorway of the Goddess's shrine, as also the

main image of Yōganarasimha are some of the best examples of the exuberant carvings typical of Hoysala architecture and sculpture.

(3) Śrī Bhairava temple at Bhairavanagudḍa in the Bēlūr Taluk, is of an ordinary type with plain walls and plain, stepped pyramidal tower on the garbhagriha. But some of the figure sculptures within the temple, *viz.*, the Panchāyatana group of images in the navaraṅga containing the seated Vishnu image in dhyānasana pose, two Sūrya images, Kumāra on peacock, Mahishāsūramardini in the vigorous attitude of killing the demon Mahishāsura, and the main image of standing Bhairava have all been exquisitely carved in the Hoysala style.

(4) Śrī Mallinātha and Śrī Lakshmīnārāyaṇa temples at Kyāthanahalli in the Heggadadevanakōṭe Taluk are noteworthy monuments discovered in the Mysore District. The Mallinātha temple which goes back to the early 12th century A. D. has a garbhagriha, a sukhanāsi and a navaraṅga of very small dimensions with all early characteristics: right-angled pilasters on the outer walls, stepped pyramidal tower with a stone kalaśa above, and slender and short double-vase type pillars in the navaraṅga. The Lakshmīnārāyaṇa temple which was built a generation later, on the other hand, appears to have been rebuilt at a very late period.

At Byādamālalu in the Chāmarājanagar Taluk were also discovered a few stray figure sculptures lying in a heap on a mound, among which is a rare figure of Rāvana standing with all his ten heads and twenty hands, in the marching attitude. The figure is about 3 feet high and is worth preserving in a museum.

(5) The most important of the monuments discovered during the year comes from a village named Ballēśvara in the Honnālī taluk. The Ballēśvara temple which has given its name to the village is a trikūṭāchala with three garbhagrihas, three sukhanāsis and a common navaraṅga which is open in the front, and a porch. The lathe-turned and star-shaped pillars in the navaraṅga, the beautifully worked ceilings and the elaborately carved doorways are all typically Hoysala. The monument deserves to be included in the list of protected Ancient Monuments of the State under Class II.

(6) Next in importance are the two monuments discovered at Belagutti in the same taluk. One is the Siddhēśvara temple, and the other, that of Channakēśava. The Siddhēśvara temple is a trikūṭāchala with a high, stepped pyramidal tower on each garbhagriha, the steps having upward dental mouldings at close intervals. The outer walls which are plain have a large horizontal band in the centre with a row of flowers. A beautiful Umamahēśvara group adorns a niche in the navaraṅga. The ceilings, the pillars and the beams have all been elegantly worked. Besides these, there are a number of vīragals (hero stones) and inscriptions standing all round the monument giving the history of the Śūndas who ruled those parts in the 11th and 12th centuries A.D. This monument appears to have been built in the 11th

century A.D. by the Śinda rulers. The Chennakēśava temple at the same place is also of the same type and period.

Other monuments noticed during the year are the Tīrtha-Rāmēśvara temple near Belagutti, the Siddhēśvara temple at Kammaraghatta, Honnāli Taluk, the Viśvanātha temple at Biliyagalimōle in Malavalli Taluk, etc.

A good number of megaliths were discovered in several places in the State during the year. Some of the important groups were found at Narasamangala and Arakalavādi in the Chāmarājanagar taluk, Chinnasandra and Kōṅgacaballi in the Chintāman Taluk, Jadigēnahalli, and Kōṇḍarājapalli near Kōlār. These megaliths were studied in detail and photographed. Arrangements will be made to include these sites along with the others already noted in the list of protected sites as per G. O. No. E. 3077-87/Archy. 10-48-4 dated 23rd May 1950

A large map incorporating the location of all the megalithic sites so far discovered has been prepared.

The outstanding discovery, however, is a new site of early man who lived in Mysore probably 30 to 40 thousand years ago, situated near the Bānasāndra hill range. Stone tools and implements which he used were picked up and brought to the office for study. A detailed survey of this important site will have to be made in future. A sketch map of the site has been prepared, comprising the various small stream courses where these tools are to be found in abundance, and sent to the Deputy Commissioner, Tumkur District, for making arrangements to preserve the site.

4. *Epigraphy*.—The Department has collected about thirty inscriptions during the year including four copper plate records. These inscriptions belong to the different dynasties like the Kadambas, Gangas, Rāshtrakūṭas, Hoysālas, Vijayanagar rulers and the Nāyaks ranging in date from about 400 A.D. to about the 17th century A.D.

Among the copper plate records is a set of three plates belonging to the reign of Mṛigēśavarīma, the early Kadamba ruler. It comes from Kumsi in the Shimoga District. The other three sets were discovered in the village of Chikkasārangi in the Tumkur District. Two of these sets, containing five plates each, belong to the reign of the Ganga king Śrīpurusha who ruled parts of Mysore during the 8th century A.D. while the other which has seven plates belongs to the reign of the Rāshtrakūṭa king Gōvinda III, also of the latter half of the 8th century A.D. These records throw valuable light on the history of the Kadambas, Gangas and the Rāshtrakūṭas. The above mentioned three sets have been acquired for the Office Museum. A detailed study of these records is being made.

As regards the discovery of lithic records, mention may be made of an inscribed slab which had been built into the Dōrasamudra tank bund at Halebīd.

It records the erection of a Mallikārjuna temple (which no longer exists) during the reign of Virā-Baḷḷāla II, a Hoysaḷa king, by Mahadēvaṇṇa and Būchyaḷaboppisetṭi, the officers under the king. Three other lithic records, discovered at Śravanabelgoḷa, Hulyār and Nittūr respectively are of great importance in view of the fact that they help in determining the date of the monuments near which they were found, viz., the Chennanṇabasadi at Śravanabelgoḷa, the Siddhēśvara temple at Hulyār and the Sānthinātha Basti at Nittūr.

5. *Numismatics*.—A small hoard of ten gold coins and a gold lump discovered near Thippūr in the Maddūr Taluk were sent by the Deputy Commissioner, Mandya District, for study. The coins appear to be the issues of Kaṇṭirava Narasārāja Wodeyar, the Mysore king.

6. *Publications*.—The Epigraphia Carnatica Volume XVI—Tumkur Supplement, containing the collection of inscriptions made during the years 1906 to 1922 in the Tumkur District, has been completed and printed, the advance copies of which have been submitted to Government. The printing of the Epigraphia Carnatica—Kolar Supplement has made good progress. Nearly 70 pages of the text have already been printed. Since several guide books to places of historical and architectural importance have become out of stock, the reprinting of these guide books has been taken up.

About 8 drawings and maps have been prepared and about 150 photographs have been taken.

7. *Museums*.—A few sculptures like the seated image of a Jain Tīrthankara with an inscription on its pedestal and a figure of Rāvaṇa, a rare image, some bronzes such as the standing Tīrthankara images and the Sōmaskanda group, Chandrasēkharamūrthi, Ardhanārīśvara, etc., and three sets of copper-plate records have been acquired for the Office Museum during the year.

8. *Exhibition*.—The Department participated in the Kannada Sāhitya Sammēlana Exhibition held at Mysore during May 1955 and at Raichūr during December 1955. A representative collection of photographs of sculptures, monuments, etc., in the Mysore State as also some original copper plate records, and estampages of lithic records bearing on the history of Karnāṭaka were displayed. The exhibition attracted a good number of visitors and won appreciation from distinguished scholars. The Department had also sent a representative collection of photographs of the Muslim monuments in the State to the Historical, Cultural, Scientific and Tibbi Exhibition held under the auspices of the Islamic Arabic College, Kurnool, during the last week of December 1955.

9. *Library*.—About 68 new books and 20 periodicals were acquired by the Department for purposes of reference and study.

10. *Finance*.—The receipts and expenditure of the Department amounted to Rs. 27,204-15-8 and Rs. 27,204-15-8 respectively during the year. A sum of Rs. 2,111-10-0 was realised by the sale of the departmental publications and photographs, as also the quota of contributions received from the Local Bodies towards the expenditure incurred in connection with the Local Antiquities Museum, Chitaldrug.

11. *General*.—The Director and the Assistant Director participated in the Oriental Conference held at Annamalai-nagar during the month of December 1955. The Assistant Director read a paper on 'New Light on Megalithic Dating' in the Archaeology Section of the Conference

The members of the staff spared no pains in getting through the work of the Department efficiently during the year.

PART II—STUDY OF ANCIENT MONUMENTS AND SITES

Anekal.

Anekal is situated about 24 miles south of Bangalore. It has a few monuments built in the Dravidian style. To the south of this town, and on the other side of the tank, lies an extensive field of about 5 acres in area with a high mound. The area is mostly under cultivation and is also being excavated for its soil as manure, since it is ashy. This is an ancient site containing large quantity of red-and-black pottery, highly polished. In addition to this type, thick pottery, probably wall pieces of urns, thick rim pieces and ornamented rim pieces of dishes occur. The site also yielded one or two sherds of the russet-coated ware with the criss-cross design in Kaolin. A few pieces of neolithic celts were also picked up on the site. All these evidences tend to show that the site is sufficiently ancient, and may, if excavated, reveal different cultures. On the site are lying some old inscribed slabs including *vīragals* belonging to the Gaṅga period, indicating that the old town probably flourished even during the 8th and 9th centuries A. D.

CHANNAKĒŚAVA TEMPLE.

This temple is in the middle of the town. It is built in the Dravidian style of Architecture and has a garbhagriha, a sukhānāsi, a navaraṅga and a mukhamanṭapa. The latter two parts appear to have been altered greatly by modern additions. The original structure belongs to about the 14th century A.D. The garbhagriha has turreted niches on the outer walls, one on each side. One of the basement friezes, which is octagonal, is decorated with a floral band. Below the sharp eaves is a row of lions or sea-horses. On either side of the sukhānāsi, on the outer walls, there are the reliefs of ornate pots from which pilasters in high relief spring up. The front portion of the building is a recent addition. The navaraṅga pillars are, on the other hand, highly interesting since they contain relief sculptures of much interest. They may be briefly noted as follows:—

SOUTH-EASTERN PILLAR: From top to bottom on the cubical mouldings are the figures of Rāma and Lakshmaṇa, a husband and wife standing with lifted hands, Hanumān, Śrī Rāma, Viṣṇu and Garuḍa, four handed Śrinivāsa, seated Goddess with left hand on thigh and right hand holding padma, Krishna playing with Gōpi who is churning butter, Gaṇēśvara mōksha, Gōpi-vastrāpaharaṇa, man seated with a string of flowers in his hands and Viṣṇu standing with 14 hands (Viśvarūpa).

SOUTH-WEST PILLAR: Yamañjuniya episode, Yōgānarasimha, Narasimha killing Hiranyakaśipu, Varāha, Matsya, Narasimha fighting with Hiranyakaśipu, Vidyādhara with human body and peacock tail, Kūrmāvatāra, Narasimha coming out from the pillar split in two, Kālinga-mardana, Lakshminarasimha and Narasimha pursuing Hiranyakaśipu.

NORTH-WEST PILLAR: A monk with his stomach hanging out and knees bent together, Vēnugōpāla with 4 hands, Svāmi seated with folded hands, Śankha, Garuḍa, Hanumān, Kṛishna seated and playing with Gōpī, Kṛishna stealing butter, Ṛishi seated on hill, Kāmadhēnu, Kūrmāvatāra, a sage pointing to something, and followed by a servant.

NORTH-EAST PILLAR: Balarāma with *hala* in his hand, Janārdana, Vāmana with umbrella lifted up, Rāma and Hanumān, Vālī and Sugrīva fighting, Brahma pouring water with kamaṇḍalu on the foot of the next figure Trivikrama, Venkaṭēśa, Bali, Trivikrama treading on Bali, Vāmana with umbrella.

The figures are fairly in high relief and are of good workmanship, considering that these have been worked on hard granite pillars. In the garbhagriha stands the image of Kēśava between two goddesses Śrī and Bhū with an ornamental prabhāvañi. Though the figure is popularly known as Kēśava it is really Janārdana.

MALLIKĀRJUNA TEMPLE.

About a few yards to the north of the Kēśava temple is the Mallikārjuna temple. It also goes back to the 14th century. Though large, it is of an ordinary type without much architecture in it. But the lamp pillar in front of it is elegant. It is about 40 feet high with cubical base and octagonal shaft, and is slightly tapering. On the four faces of the base are the following figures which are finely done :—

- (1) Śiva holding arrow, axe, bow and deer and wearing ruṇḍamāla, stands on a four-wheeled chariot drawn by horses.
- (2) Nandi.
- (3) Gaṇēśa
- and (4) Virabhadra standing with Dakṣha in attendance.

THIMMARĀYASVĀMI TEMPLE.

This temple, about a mile to the north of Ānekal, is mostly a plain one. It is not much of archaeological importance. But in front of this temple is another small temple of Venkaṭēśa, the image of which, it is said, has been removed to Dodḍaballāpur some years ago. Now there stands in it a figure of Ānjanēya. The temple appears to belong to the days of the Vijayanagar king Bukkarāya II, whose inscription in Tamil appears on the basement cornice of the temple. There is also another Tamil inscription on the basement cornice of the Thimmarāyasvāmi temple.

Bannerughatta.

Bannērughatta is a small village in the Ānekal Taluk, situated at a distance of about 10 miles to the south of Bangalore City. This seems to have been a great centre of pilgrimage throughout its history, as evidenced by a number of inscriptions at the place, ranging in date from the 13th century to the 19th. The inscriptions of the Vijayanagar period refer to it as Bannūraghatta, while one of the early Tamil inscriptions call it Vannārgattam, but the origin of this name is uncertain.

CHAMPAKADHĀMASVĀMI TEMPLE.

The main interest in the village is the temple of Champakadhāma. At the foot of the hill, and on a conspicuous height in the very centre of the village, stands this imposing structure. As one drives to the village on the Bangalore-Ānekal road, the temple with its tower and the mahādvara presents a picturesque view with the hill in the back-ground, and the main street in front, flanked by rows of houses on either side.

The temple is reached after two sufficiently high flights of steps, in the midst of which is the mahādvara. (Plate II). The structure is in the Dravidian style of architecture, and goes back to Hoysala times. On epigraphical evidence, we know that it was built in 1257 A.D. by one Pūrvādrāya, a Tamil subordinate of the Hoysalas, (M. A. R. 1908, page 14). The original temple consists of a garbhagṛha, two sukhanāsis and a navaranga. It is constructed on high basement consisting of several cornices which bear a number of Tamil inscriptions. (Plate III).

Within the garbhagṛha is the image of Vishnu with his consorts, locally called Champakadhāma. (Plate IV). It is interesting to note that the name Champakadhāma is of a very late origin, occurring in an inscription of 1819 A.D. Both Hoysala and Vijayanagar inscriptions name the God as Dīmōlara. There is also a fine group of bronze images (Plate V), perhaps, of the same God, kept in the sukhanāsi. Judging from their workmanship, the processional bronzes can be, perhaps, assigned to the Vijayanagar period.

The indented mahādvara is a lofty structure, and consists of a number of basement cornices above which rises the wall relieved by square pilasters, with kalāśa bearing round-pilasters at intervals. With these features and the occurrence of sea-horses above the inverted boat-shaped caves, the style is comparable to those of Sōmēśvara temple at Kuruḍumale and Svayambhūvēśvara temple at Madivāla. These constitute a class by themselves, and may be considered as an off-shoot of Dravidian architecture, prevailing in Eastern Mysore during the Hoysala period.

There is a Tamil inscription of the Hoysala general Singeya-Daṇḍayaka on the left jamb of the door-way, dated 1291 A.D.

To the right of the road, at the very entrance of the village, under a pipal tree is a row of images of persons cutting their own necks with swords (Kaḍugatti-kal).

Such images are set up to commemorate the self-sacrifice of persons at the death of their masters, and are comparable to those at Domlūr and Kāḍugōḍi.

Kudalur

Kūḍalūr is a village about 4 miles from Channapaṭṭa on the road from Maḷūrpaṭṭa, on the left bank of the Kaṇva river. It appears to have been a prosperous agrahāra town throughout the Gaṅga, Chōla and Hoysala periods as can be gathered from numerous inscriptions. In the inscriptions it is called Rāja-Rāja Chaturvēdmangalam after the great Chōla king Rāja Rāja (955-1014 A.D.). It was included in the Kīlalaṇāḍu of Rājendra Chōla Vaḷaṇāḍu in Muḍiṅṇa Chōla maṇḍalam. There stood here, at one time, a number of monuments, sculptured-pieces, images, etc. At present, however, there is only one temple fairly in tact, *viz*, Śrī Rāma temple. The god of this temple is referred to in early inscriptions as Sarkunarāṇapperumāl. The temple is built in the Dravidian style of architecture and does not call for any special attention from the architectural point of view. But the main image in the garbhagṛha and the image of Venkatēśa or Janārdana standing against the inner wall of the mahādvara, bear early characteristics, and are noteworthy.

MANGALEŚVARA TEMPLE.

The Maṅgaḷēśvara temple is completely in ruins, and on the mound of the ruins is now built a small structure for housing the ancient Maṅgaḷēśvara liṅga. The basement of the original temple contained a large number of Tamil inscriptions belonging to the Chōla and Hoysala periods respectively. But these basement cornices bearing inscriptions are now scattered here and there, and some have been built into the steps of a square pond near by. Some are buried in the temple mound.

BRONZE IMAGES : Recently during the course of digging a well for the Maṅgaḷēśvara temple, the villagers came across with a large slab only a few feet below the surface and on lifting the slab, a group of bronzes was found.

The group has five images, all in a good state of preservation. (Plate VI). Of the five images the most outstanding is the image of Natarāja, (Plate VII). It is about 2'-9" in height including the pedestal, and is surrounded by an oval-shaped prabha. All along this prabha are darting out three-pronged flames except the topmost one, which has five prongs. The flames are depicted as becoming more prominent as they go up. The face is broad; and the posture dignified. The image is well proportioned with broad chest, slender waist and proportionate limbs. On his head Śiva has jātamakuṭa with a crescent moon on the left, a hooded serpent on the right, and a kīrtimukha in front. He wears a benign smile. The lips are rather thick; and the eyes broad. On

the forehead appears the third eye. The God wears makarakuṇḍala in the right ear lobe, and patrakuṇḍala in the left one. His four hands are thus disposed the right-lower is almost in the abhaya pose with a hooded cobra on the wrist, the right-upper holds ḍamaruḡa, the left-upper, five-pronged fire, and the left-lower is in the gaḡabasta or lambabasta pose which passes straight across the chest. The ornamentation is very moderate. The demon on whom he is treading is looking up in supplication with his lower lip curved round. He holds a hooded serpent in his left while the right hand is in what looks like chinmudra.

Next comes the finely seated image of Śiva as sukhāsanamūrti, (Plate VIII), about a foot and a half high. He is seated erect on an oval-shaped bhadrapiṭha over which is spread the skin probably of a tiger. He is seated in sukhāsana with his left leg bent and resting upon the seat, and the right one hanging down. The face is round and graceful. The jaṭāmakuta has been beautifully shaped into a crown. The crescent, hooded serpent and the kirtimukha are all in their relative positions as on the head of the image of Natarāja. A jewelled band is wound round the bottom of makuta. As usual there is a makarakuṇḍala in the right ear and a patra or vṛtta kuṇḍala in the left. He holds in his back-right hand the paraśu and in the back-left hand, the mṛiga. The front-right hand is in the abhaya pose, while the front-left in the simhakarṇa. He wears necklaces, yagnōpavita, udarabandha, katibandha, bracelets, armlets, etc. The drapery of the god which covers up only half the thighs is well worked with floral and other designs.

The remaining three images represent female deities. Two of them are standing images, while the third one is a seated figure, (Plate IX). All are two-handed and hold a flower in their right hand. The standing figures have their left hands hanging down while the seated figure has its left hand in the simhakarṇa pose. (Plate X).

These are some of the rare and valuable metallic sculptures discovered in the State. The workmanship, and the delineation of the limbs of these images, take them back to about the 11th century A.D.

In front of the village, near and around the Rāma and Maṅgaḷēśvara temples are mounds abounding in ancient pottery. They are red-polished and black-polished, a few are thick rim pieces and sherds with incuse ornamentation. It is possible that a small excavation on the spot may reveal the existence of cultures prior to the Gaṅga or Chōla period.

Nirgunda

Nirgunda is a small village in the Hosadurga taluk, and is about 8 miles from it. It is reached from Hosadurga on the road leading to Ajampura through a deviation to the right, at the 7th mile. The village is now an insignificant one and must have been prosperous in the days of the Hoysaḷas. In the village there are three temples dedicated to Rāmēśvara, Channakēśava and Siddhēśvara.

RAMĒSVARA TEMPLE.

The Rāmēsvara temple is situated to the west of the village. It has a beautiful granite tower of the Kādamba style, (Plate XI, 1). This by its workmanship could be taken back to the Hoysala period. The presence of a beautifully-worked Mahishāsūramardinī and a broken bull which are made of chloritic schist, prove further that the date of the monument could be taken to the Hoysala period. There is no inscription mentioning the date of construction of the temple.

CHANNAKĒSAVA TEMPLE.

The Vishnu or Channakēśava temple is another important monument of the same period, (Plate XI, 2). The temple faces east and has many later additions. The original image of god Kēśava is now missing.

SIDDHĒSVARA TEMPLE.

The last among the important temples is one dedicated to Śiva, consisting of a garbhagriha, a sukhanāsi, a navarāṅga in its front with two side-shrines of the navarāṅga and a front porch attached to it, (Plate XII). It faces east and is built of the usual chloritic schist, being raised on seven basement cornices, characteristic of the Hoysala style. The cornices are quite plain. The walls are also plain and are relieved by square pilasters. The plan is squarish with a number of indentations. The walls have on them two courses of eaves with bud-like ornamentation. The brick and mortar tower over the main garbhagriha is probably a later addition. The bricks of the tower have been dislodged with the result that rain water percolates into it. The walls are quite out of plumb and the other wall of the northern face as well as the southern portion of the eastern wall of the navarāṅga have fallen down.

The front porch of the temple is reached by a flight of steps on either side of which are the roughly-worked elephant railings. It is attached to the navarāṅga and has two sixteen-fluted pillars with octagonal and square base respectively. The navarāṅga is raised on four lathe-turned and well-polished pillars and pond-shaped pilasters. The doorways of the navarāṅga, the two side-shrines, and the garbhagriha are exquisitely carved. The figures of Vēṇugōpāla and Channakēśava in the side-shrines are of very good workmanship. Both the figures deserve to be photographed. The garbhagriha has a well worked sōmasūtra and linga which is the main deity of the temple. The sukhanāsi has two finely carved jambs with perforated screens, and fine scrolls, and within each scroll a human figure is incised, (Plates XIII and XIV.)

The ceilings of the temple are as shown in the plan very well carved. They are domical with different designs. The ceiling over the Vēṇugōpāla shrine is flat and has a padma at the centre, within a square. The ceiling of the front porch is also flat having nine lotuses arranged in nine small squares. In the navarāṅga is a finely-

worked Gaṇeśa. The lintel over the sukhānāsi doorway has a row of figures arranged thus:—Brahma, Gaṇeśa, Tāṇḍavēśvara, Kumārasvāmī and Channakēśava. Since the central figure over the lintel is Tāṇḍavēśvara it definitely indicates that the construction was mainly intended to instal the līṅga in the main shrine. Besides, the sukhānāsi doorway has on either side Śaiva dvārapālas. As for the side-shrines dedicated to Channakēśava and Vēṇugōpāla, they have Vaiṣṇava dvārapālas.

The temple deserves to be conserved. The roof has to be re-made after removing the heavy brick tower over the garbhagriha and the unusually thick material there, by lessening the load over the roof. The bulged-out portion of the outer wall has to be brought to plumb and the fallen portions re-set. The inter-spaces of the double wall filled up with brick-bats and mud, etc., should be cleared and packed with cement concrete.

Turuvanur

At a distance of about 14 miles to the north of Chitradurga, the village of Turuvanūr is situated. It appears to have been of importance as far back as the 8th century A. D. as evidenced by the presence of a Nolamba Pallava temple of Iśvara together with an inscription in front of it. But the structure has been reconstructed in modern times. Only the līṅga and the Nandi to its front are old. The Nandi or bull is well carved with modest ornamentation and bold delineation of its limbs and developed hump with its graceful curve backwards. The inscription in front of the temple is unfortunately peeled off on the top so that the details concerning the local rulers and their suzerains are missing. So far as it is readable, we can gather that several gāvundas (their names are given) joined together in making a gift of land. The temple is locally called the Rāmalinga temple.

Turuvanūr is a hobli head-quarters, and is being surrounded by a stone fort wall of about the 17th century, having bastions and cavaliers at intervals, and battlements with musket-holes. The fort originally appears to have had only two gates, one on the east and the other on the west. Inside the fort area there are some minor temples. A few yards to the north of one of these temples is a hero stone or māstika whose front face has a sculptured panel representing a warrior being followed by his wife as a mahā-satī with her right hand up-lifted. But the back of the stone has a portion of a minutely carved ceiling frieze consisting of floral and other decorations suggesting that originally it belonged to an old temple.

Towards the south of the fort area there is another temple called Turuvappa temple. The name suggests that there was once a local chief called Turuva or Turuvappa who was responsible for the present name of the village. But there is nothing architecturally important in this temple. Only small, natural stone boulders are kept in a row in the main shrine and worshipped.

arresting the percolation of rain water. The second problem here was to deal with the cracks. The cracks by themselves are insignificant but accumulation of water inside them would eventually endanger the safety of the statue.

To facilitate the study of these cracks the Department of Archaeology took several close-up photographs of which a few are illustrated on Plates I, XVI, XVII, and XVIII

Ink rubbing of the cracks were also taken with a view to determine the actual size of each one of them. After 1953 the Committee was reconstituted by the Government of India which took over the Gomatēśvara figure as one of the 108 monuments declared to be of National Importance, in the Mysore State.

The State Committee in the year 1951 had already made a special enquiry, and had obtained the valuable advice of Lt.-Col. B. C. G. Shore, Consulting Architect, London, who had suggested the use of silica seal or Ethyle silicate for filling up the cracks, because this chemical is highly resistant to weathering and chemical attack of industrial atmosphere. After this, coating the image with a water repellent solution would prevent further decay of the affected parts from the agencies of weathering.

The Government of India have put up a lightning arrester near the image, as a measure of safety.

Narasipura.

YŌGĀNARASIMHA TEMPLE.

Near the present village of Narasipura, an adjunct of Halēbid, stands on a high mound, the temple of Narasimha facing east. Narasipura was a small town during the Hoysala period.

The temple consists of a garbhagriha, a sukhanāsi, a navaraṅga and a front porch. Another set of garbhagriha and sukhanāsi attached to the navaraṅga on the southern side is also present, though much dilapidated (Plate XIX). It is, therefore, a double-celled temple. The north-east corner of the outer face of the navaraṅga has gone out of plumb and deserves to be set in order.

The temple is standing on a set of six tiers of basement cornice (Plate XX), and the walls are all well-indentēd, and relieved by pilasters. In between the pilasters of the main garbhagriha and the sukhanāsi, are carved the different forms of Viṣṇu in the standing pose flanked by female chowri bearers and musicians.

The temple has many inscriptions in Tamil and Kannada. They are found on the beams of the navaraṅga, the cubical moulding of the navaraṅga pillars, and also on the beams of the front porch, and the right side wall of the navaraṅga doorway. Most of these inscriptions, refer to grants made to the Narasimha temple. The inscription on the cubical moulding of the pillar of the navaraṅga records that when Hoysala Vira-Narasimha-Dēva was ruling the kingdom of Dōrasamudra,

Manchiyakka, the mother of the great Minister Perumāle Daṇḍanayaka made certain grants in the name of God Narasimha in 1280 A. D. There is no inscription giving us directly the date of construction of this temple, but the inscription mentioned above shows that the temple must have been constructed prior to 1280 A. D.

The monument is in Hoysala style. The ceilings have been beautifully worked, particularly those in the navaraṅga. The ceiling in the main sukhānāsi with the figure of Ugra-Narasimha in the centre, has also been worked well. The entrails of Hiranyakaśipu are carved in the form of a chain, like the one on the Narasimha image of Maddūr. The central ceiling of the navaraṅga has also the figure of Narasimha with Hiranyakaśipu on his lap. Perhaps the best ceiling of the whole temple is found at that part of the navaraṅga which is fronting the sukhānāsi doorway. In the octagon-like ceiling are found the figures of Ashtadīpālakas with Viṣṇu on Garuda in the centre, probably depicting the Pārjātāpaharaṇa episode. The front porch also has an elegantly carved ceiling, the octagonal, and the square faces of which contain finely carved miniature figures of musicians, dancers, drummers and images of various forms of Viṣṇu. The tiny figure of Narasimha in the standing pose, facing the main garbhagṛiha is a good example.

The doorway of the southern garbhagṛiha has been beautifully worked and deserves special notice.

The main figure within the garbhagṛiha is Yōgānarasimha, about 3 feet high with a prabhāvaḥ containing a carved serpentine tōraṇa and the Daśavatāra figures (Plate XXI).

The temple has a leaky roof. The brick tower over the garbhagṛiha is too heavy and may be dismantled. The roof of the whole temple requires to be made watertight. The southern garbhagṛiha with its beautiful doorway should be strengthened, and the opening in the wall may be filled up. The out-of-plumb portions of the navaraṅga should be brought to plumb.

Pushpagiri.

MALLIKĀRJUNA TEMPLE.

To the south of Halebīḍ town, and about 2½ miles from that place is a hill called Pushpagiri. A stone causeway leads up the hill into the temple of Mallikāṛjuna (Plate XXII, 1, 2) which faces east. It consists of a garbhagṛiha with a circumambulatory passage, a sukhānāsi in front, a navaraṅga, attached to which on the northern side is a cell. Originally this structure was a Jain temple as shown by the presence of the image of a seated Jaina Saint mutilated and transformed into a linga, on the lintel. His mukkoḍe is still present. The beautifully carved ceiling on the south-west corner of the navaraṅga has also the seated figure of a Jina with a single umbrella, surrounded by the Ashtadīpālaka figures. The central ceiling of the navaraṅga has the figure of Indra with the elephant by his side. This recalls the ceiling of Indra in

front of the Gomāṭa figure of Śraṇanabeḷgōḷa. The navaraṅga is approached by a mukhamantapa of twelve squares built slightly at a later date. The pillars of the mukhamantapa are lathe-turned, and the ceilings are all well carved. In front of the mukhamantapa is a Mahādvāra, raised on lathe-turned and star-shaped pillars.

Again, there is the presence of a seated image of a Jina with the mukkoḍe, on the lintel of the Mahādvāra. Attempt has been made to mutilate this figure, too. There are also seated Jina figures on the turrets of the outer walls of the Mahādvāra. (Plate XXIII).

Bhairavanagudda.

BHAIRAVA TEMPLE.

To the north of Pushpaguri is a small hill called Bhairavanagudda the top of which is reached by a flight of steps, leading to the mahādvāra of the Bhairava temple. It is a small structure with a garbhagriha, sukhānāsi and navaraṅga enclosed by a compound wall. In the navaraṅga are placed a number of fine images of Hoysaḷa workmanship. The figures of Māṭhava, (Plate XXIV). Sīrya, (Plate XXV). Shanmukha on peacock and Mahiṣāsuramardini (Plate XXVI) in the sukhānāsi are noteworthy. The main deity, namely, Bhairava (Plate XXVII) in the garbhagriha, is a piece of good workmanship. Into the ceiling of the mahādvāra are embedded a number of finely sculptured and inscribed vīragals, while within the compound are found a number of head-offering stones with the Śivapāda enclosed by serpents in the centre, alluding to a custom which was so rampant in the Hoysaḷa times.

Varahanatha Kallahalli.

VARĀHANĀTHA TEMPLE.

The temple of Varāhanātha is a lofty structure consisting of a simple garbhagriha and a sukhānāsi in its front with a flight of steps leading up to the temple. The walls are relieved by pilasters and are devoid of wall images. (Plate XXVIII). In the garbhagriha, a beautifully carved but colossal image of Varāha with the Earth Goddess on his left lap is seated, on a pedestal (Plate XXIX). Judging from the style of workmanship, it may be assigned to the late Hoysaḷa period. In front of the temple lies the inscription of Viraballāla III with the usual anthropoid Gaṇḍa-bhērūṇḍa sculptured on the top panel (Plate XXX). The image is seated in sukhāsana, the right leg being placed on a lotus. It is four-handed with chakra, and śankha in the right and left back-hands respectively. The right fore-hand holds a lotus bud, while the left encircles the waist of the Goddess. The God wears a kirita well worked, the bottom of which has a series of garland-like ornamentation. The image including the pedestal is 18'-3" while the pedestal alone is 5'. The snout of the Varāha has the tusks beautifully shown on either side. Just adjoining the ear on either side, the artist has shown the beautiful curls of the head.

The drapery is beautifully worked, and includes flower or chakra designs. On the lowermost portion of the pedestal there is the usual kneeling Garuḍa while the upper pedestal on which the image sits is relieved with the figures of lions typical of the Hoysala period. The pedestal serves as the Sōmasūtra, and there is no separate one of that kind.

The back of the figure is also finely worked, and the right arm of the Goddess is just caressing the back of the waist of God Varāha. The Goddess is two-handed, and holds in her left hand a lotus bud. The Goddess also wears flower or chakra-designed drapery. The śaṅkha and chakra of the deity are well-worked.

Gomata giri.

Gomata giri hill is situated to the right of the Mysore-Hunsur road, at a distance of two to three miles, and is about 16 miles from Mysore. The image of Gomata stands on a picturesque granite outcrop (Plate XXXI). The granite here has an admixture of porphyry.

GOMATĒŚVARA IMAGE.

The image stands erect on the hill and is about 16' in height (Plate XXXII). It is well made, and is out of granite. It is also like the GomatĒśvara of Śravaṇabelgoḷa, with the creepers going round the legs, thighs, and arms and showing up at the shoulders. The curls of the head are well-worked (Plate XXXIII). It has a faintly smiling face, and the eyes are gentle. The two hanging hands are just touching the hood of the serpents on either side. Like the Gomata at Śravaṇabelgoḷa, the serpents are not shown coming out of the ant-hills.

The date of the image cannot be precisely fixed though it could be assigned to about the 14th century, as evidenced by its workmanship. The head, the neck, the hands, the shoulders and the back are all beautifully made.

The Gomata figure at this place is in a good state of preservation. Thanks to the generous interest evinced by the Jains of Mysore, particularly Sri Vardhamanāiah and Sri Chandranāiah who have contributed a good deal for the maintenance and safe custody of the image.

Owing to a stroke of lightning, the granite outcrop had sustained a chasm of twenty to twenty-five feet wide and when I went to see the image for the first time, I had to climb up to the top of the hill with the help of a creeper. The brick canopy over the head of the image (Plate XXXIV) has been now removed, exposing the curly head and the massive shoulders to the visitor from a mile or two.

Haradanahalli.

PAINTINGS.

The Anilesvara or DivyalingĒśvara temple at Haradanahalli has been briefly noticed in the M. A. R. 1937, pp. 38-39. Though the temple hails from about the

14th century and numerous additions have been made from time to time, till about the 18th century; there is nothing of special architectural value. But at the back of the temple, there stands a row of cells enshrining some images with a long corridor in front. This portion appears to have been constructed during the late Vijayanagar period. The ceilings and the beams of the front corridor have paintings worthy of study, and are comparable to those at Lēpākshi. But unfortunately most of the paintings have peeled off since the entire corridor has been leaky. Even what remains of these paintings is worthy of study and preservation. Plate XXXV shows a painting of Gaṇāsura-mardana on the 5th ceiling. Śiva, after killing the elephant, is dancing over its head. The whole group is vigorous and full of life. The group is encircled by a scroll design. Plate XXXVI gives another ceiling-painting depicting the Lakṣmīnārāyaṇa group under a prabhāvali (halo) in the shape of a trefoiled arch flanked by rows of parrots, and again by scroll bands. Portions of this painting have worn out.

Other ceiling paintings have seated Śiva with five faces and ten hands, the Umāmahēśvara group, Andhakāśura sambhāri, a large full blown padma, Rājārājēśvari and Śiva riding Nandi with his consort. The beams have some interesting scenes from Bhāgavata, Bhārata, Śivalīlas, and also dampati figures, etc. A few of them may be noticed here. On the beams of the first ceiling are : standing Gaṇēśa, a devotee, Lakṣmīnārāyaṇa, Umāmahēśvara group, Gōpī churning milk being molested by Kṛishṇa, Kṛishṇa on fours, Kṛishṇa dancing with butter in his hand, seated Gaṇalakṣmī, Vēṇugōpāla, Arjuna shooting arrows at Śiva, etc. On the beams of the second ceiling are : Dēvas and Asuras churning the ocean, Śiva killing the demon Andhakāśura with his triśūla and attended by musicians, the horse headed Tumburu playing on mṛidanga, Brahma with cymbals in his hands, a God with flute, and another with ḍavane (drum), and aṣṭādikpālakas and devotees worshipping liṅga. On a beam of the fifth ceiling a snake charmer is playing nāgasvara, while a cobra has opened up its hood. The scene is being witnessed with wonder by a monkey which has stood on its hind legs. Another beam has the episode of Gōpīvastrāpaharaṇa, while the next, Bēḍara Kannappa offering his eye to Śiva. A beam of the 8th ceiling has Vēṇugopāla, and a Gōpī playing on vīṇa with Kṛishṇa listening.

Hale-Alur.

ARKĒŚVARA TEMPLE.

Ālūr and its monuments have been noticed in the Annual Report of this Department for the year 1937. Among the monuments there, that of Arkēśvara happens to be the most important from the point of view of sculpture. On the cylindrical shafts and square bases of the pillars of the Nandi maṇṭapa and navaraṅga are to

be found interesting sculptures in low relief. These sculptures appear to illustrate some incidents in the life of a king, probably Rājendra Chōla. One such pillar is illustrated on Plate XXXVII.

On one of the faces of the cubical base of the pillar may be seen a group of five warriors, sailing in a boat towards a temple with a lofty gōpura (Plate XXXVIII). This perhaps depicts the Kandalur Salai victory of Rājendra Chōla. The sea is represented by lines for waves, a sea horse and a fish. This is a rare and interesting sculpture found in the Mysore State. On either side of the doorway of the navaranga are panels of sculpture representing groups of musicians playing on drums, cymbals, flutes, vīṇa and a violin-like instrument. The figures are full of life and movement. Two of the panels are illustrated on Plates XXXIX and XL. Note the violin-like instrument in the hands of a seated figure on the left-hand corner of one of the panels. The flattish central ceiling of the navaranga is divided into 9 panels. The central panel is dedicated to Śiva, dancing. The God is eight-handed and they are thus disposed, commencing from the right-lowest, clock-wise :—svarga-hasta, damaru, trīṣūla, fire, serpent and lamba hasta.

A drummer is seated to the right of Śiva, and is playing on trighata—three-faced drum. The pose of dance of Śiva is very much like that on the ceiling of the Kallēśvara temple at Aralaguppe though the workmanship is not so good. On the eight panels surrounding the Śiva panel, Ashtadīpālakas on their respective vehicles, occur, (Plate XLI).

Except for the above mentioned sculptures, the doorway of the navaranga, and some basement cornices, the entire temple has been unfortunately rebuilt in recent years with brick and mortar.

Near the temple of Arkēśvara, is another temple dedicated to Channakēśava. It calls for no attention architecturally but in front of it is an inscription stone which records grants for food offerings, etc., to God Channakēśava during the reign of the Hoysala king Viraballāla III. On the top of the inscription is a panel of sculpture in which may be noticed an anthropoid Gaṇḍabhērunda and a tiger facing each other, (Plate XLII). This is a common feature in inscriptions of the Hoysala king Ballāla III. Examples come from Varāhanātha—Kallāhalī, Basti—Tippūr, etc.

Byadamalalu.

Byāḍamalalu, a village situated at a distance of 5 miles to the south of Chāmarājanagar, is a place of sufficient antiquity. Though at present there are no monuments at the place, the sculptures and other architectural members lying scattered towards the south-east of the village indicate that there must have once stood a temple of good architecture. At present, some viragals, a figure of Brāhmī and another standing figure with long coat are found there. But the most important

and interesting sculpture is that of Rāvaṇa, (Plate XLIII). It is a figure of about 3 feet in height having 10 heads and 20 hands. In the main hands, Rāvaṇa holds a sword and a mace and he is in the marching attitude. In the other hands he holds various kinds of weapons.

In front of the village is an old viragal, (Plate XLIV) belonging to the Ganga period. It has a single panel at the centre depicting a fight between a hero and a horseman. There is a 9th century inscription around this panel which has been published in M. A. R. 1931, Inscription No. 49

It is a typical Gaṅga viragal

Narasamangala—Arakalavadi.

MEGALITHIC SITE.

Arakalavadi is a small village about 10 miles south of Chamaraṇagar. About 3 furlongs from this place towards west and on either side of the cart-track leading to Narasamangala and on to Terakāṇambi, commences a long stretch of megalithic field. At places, the cart-track has actually run on the megaliths or has cut through some of them. They extend to about a mile and a half on the cart-track up to the deserted village of Narasamangala. Since the entire area has been brought under cultivation, most of them have been destroyed, though traces of their existence can still be found here and there. Even from what remains of these megaliths, different types can be noticed. The most impressive type here is that of the cairn. Large boulders encircle heaps of rubble near Arakalavadi. Some of them measure more than 40 feet in diameter, (Plate XLV). Even where the boulders have been removed by the villagers and stocked at the edge of their fields, some of the cairns still remain in position.

Towards Narasamangala, on either side and also on the cart-track itself, occur cists of different sizes, and some of them are disturbed. (Plate XLVI).

Gopala.

The village Gōpāla is about a mile and a half to the east of Sidlipura in the Bhadrāvati Taluk, and stands by the side of the river Bhadrā. It was once a large village, as can be seen from the ruins, the monuments, the mud fort and the moat, but now a deserted village covered over by thick forest. Traces of the fort and the moat can be noticed here and there, and at the fort entrance, there stands now a figure of Virāṇjanēya in high relief. It is a good figure but very much mutilated. The village was an agrahāra town in about the 12th century A.D. with the temple of Vēṇugōpāla in the centre and that of Baliśvara to the north-east.

GŌPALAKRISHṆA TEMPLE.

The original structure belongs to the late Hoysala period, and consists of a garbhagriha, a sukhanāsi and a navaraṅga. The outer walls are raised on a basement consisting of two plain cornices which have dentil mouldings at intervals. In between the two cornices are carved figures like swans, squatting lions, a figure holding serpents in both hands, purushāmṛga, two birds fighting, etc., in low relief. The walls are plain and straight. The navaraṅga doorway has a Gajalakshmi lintel with bud hangings on either side, and the jambs have pilasters with the usual bell and other mouldings. The pillars of the navaraṅga are of the lathe-turned type but are rather stout (Plate XLVII). All the ceilings are raised on two sets of corner stones. The corner stones, as also the central slab, have in low relief full blown padmas (Lotus) of different shapes. The sukhanāsi doorway is similar to that of the navaraṅga, but it has a row of turrets above the lintel. The garbhagriha doorway is plain and has dvārapāla figures on either side.

The image of Vēnugōpāla is about 5 feet in height (Plate XLVIII). It is a slim graceful figure standing under a tāmala tree. On either side of the prabhāvaḷi are figures of saints, cows, Gōpis, etc. The image is quite intact but for the mutilation of the flute.

About a few yards to the north-east of the Gōpāla temple, occurs ruins of Ballēśvara temple. On the site lie at present some figures of Nandi, Linga, Virabhadra, etc. The figure of Virabhadra is a small one, about 2 feet and belongs to the post-Vijayanagar period. Though disproportionate it is a good example of figure sculpture of the Nalk period, reminding us of similar figures at Bettadapura.

Sibi.

PAINTINGS.

A detailed description of the Narasimha temple at Sibi has been published in the Annual Report of this Department for the year 1945, pp. 50-61. The temple is important for its interesting mural paintings which cover the ceilings and beams of the mukhamantapa and the mahādvāra. The subject of the paintings is varied, covering scenes from Daśāvatāras of Vishnu, Śivalīla episodes, Mahābhārata and Rāmāyana, Krishna lilas, Viśvarūpa of Vishnu and also some portrait figures of Tippu and some of his contemporaries, probably Lakshminarasimhaṛaya, Puttannaya, Nallappa and others who are mentioned in inscription No. 98 Sira, E. C. Vol. XII, found on one of the beams of the mahādvāra. There are many paintings of marching armies with infantry etc. Since there exist portraits of Tippu and his Muslim and Hindu contemporaries and also the inscription mentioned above, it is evident that the paintings of this temple belong to about the latter half of the 18th century A.D. The paintings are fairly well preserved, and form one of the five groups of mural paintings in the Mysore State.

Plate XLIX illustrates a scene from *Krishnalīla*: Mountain *Gōvardhana*, with its forest, rocks, animals like peacocks, lizards, elephants, monkeys, serpents, tigers, boars and birds has, on its top, *Vēṇugōpāla* playing on his flute, surrounded by *Gōpis*. Surrounding this central representation are other paintings like the hunting scene, the shepherd scene, cattle grazing, the *Gōpis* chatting, etc. This forms the most beautiful ceiling painting of the *mahādvāra*.

The next, Plate L, illustrates the ceiling painting of the *nukhamanṭapa*. A number of gods and goddesses, different *līlas* of *Śiva*, etc., are depicted in different panels.

Hiregundagal.

VIRAGALS.

Hiregundagal is a village situated at about 7 miles to the north-east of Tumkur in the Tumkur taluk and at a distance of about 3 miles from Tumkur-Koratagere road. To the north-east of this village are a number of large, rough, heavy granite slabs of irregular shape in a group. These slabs are as many as twenty in number and some of them measure more than ten feet high. On these have been carved figure sculptures depicting warriors in different fighting attitudes and also inscriptions. This group of *viragals* (hero stones), Plate LI, 1, happens to be highly important not only from the point of view of sculpture and epigraphy but also of history.

Many of these *viragals* have a single panel covering almost the whole surface of the slab, Plates LI, 2 and LII, 1. Some of them, however, contain two or three panels all carved in low relief. The slabs are all irregular in shape and no attempt has been made to shape them into any definite form. The warriors are shown as engaged in fierce combat, holding shields in their left hands and uplifted swords in the right. They are all tall and well built, and their hair done up above the head in a knot. Their dress consists of a simple '*viragachche*'. Many have a necklace and often a dagger tucked up to the waist. Some of the warriors are armed with bow and arrows. In two or three of them, they are seen fighting against each other on horse-back or elephant-back. Where there are three panels, the bottom panel depicts the battle scene. The middle panel shows the hero being carried off by *apsaras*, one on each side, flying in the air. In the top panel the hero is shown at ease on a cushion seat in the *Virasvarga* attended on either side by celestial, *chamara*-bearing, damsels. (Plate LII, 2). These figure carvings resemble those on the *viragals* at Bēgūr, Bangalore taluk (E.C. Vol. III in 91), Neralige, Arsikere taluk (M.A.R. 1911, page 38) and Ellambalase, Kadur taluk (M.A.R. 1944, inscription No 6). The inscriptions are usually found on the top of the single-panelled stones and on the bands in between the two panels or at the sides where there are two or more panels. The characters are large and deep but as the stones have not been properly dressed and have stood there

for over 1,100 years, being exposed to sun and rain, some of the letters are quite worn out. The records have been published in E.C. Vol. XVI, Tunkur, Nos. 86 to 106. They record several battles fought between the Gangas and the Kāshītrakūṭas at various places like Kāgimogeyūr, Bāgevūr, Inchanur, Maṇḍalibriya, Kopuḷavūr, etc., during the reigns of the Ganga kings Śrīpuruṣa and Śivamāra respectively, in the latter half of the 8th century A.D. So, the figure-carvings are assignable to the same date.

Aralaguppe.

KALLĒSVARA TEMPLE.

The monuments at Aralaguppe have been noticed in M.A. II, 1935, pp. 3-12. Of these monuments, the one dedicated to Kallēśvara is the oldest, and the sculptures that remain there at present are the finest. Though there is no epigraphical evidence for the date of the temple, the typological evidence and sculptural details unmistakably take it back to about the 9th century, if not earlier. The entire structure looks so modern at present, since the walls and the tower have all been reconstructed with brick and mortar. But as one enters the temple, the beautiful sculptures of the navaranga ceiling, Plate LIII, borne by slender pillars delights him. The ceiling is flattish and has 9 panels. They contain figure sculptures of magnificent workmanship. The central panel has Śiva dancing. The pose is so enchanting that one can see the vigorous movement of the limbs to the tunes of the flute, triṣaṭa and cymbals that are being played by those around him. The figure is almost in round, and the serene face is full of expression. There is hardly anything worth comparing in figure sculpture with it in the entire Mysore State and South India. Śiva is four-handed: the front left hand in lamba-hasta and the front right in simhakarna, while the two hind-hands hold triśūlas. He is moderately ornamented. The jaṭa-makuṭa has two tiaras of beaded ornamentation, the two ears have makara and nāga-kundala respectively. Besides, the figure wears necklace, armlets, beaded-bangles, waist-band, upavīta, jingles and toe-rings. The three musicians wear similar ornaments and instead of jaṭānakūṭa they wear kṛita. On the four corners of the panel of Dancing Śiva are found four flying Gandharvas holding garlands in their hands. (Plate LIV). The other 8 panels have ashtadīpālakas with consorts, riding on their respective vehicles (vāhanas). Each one of these eight panels is superbly executed. The Indra panel has in the background the representation of clouds, while in that of Īśāna, musicians with accompaniments are flying around. The sculptor has taken great care to carve even the minor details, befitting the entire ceiling.

The pillars carrying this ceiling are slender and are of double-vase type. The navaranga doorway is another elegantly sculptured piece belonging to the original temple. It is of fine workmanship, with its jambs of seated yakshas and Śaiva dvārapālas above whom rise vertical bands of creeper-scrolls and rope ornamentation.

Each convolution of creepers has a figure of a yaksha or yakshi in different poses, the male and female figures alternating. At the centre of each jamb rises a pilaster having an octagonal moulding shaft with an octagonal band in the middle. Above this octagonal moulding is a standing female figure. The lintel has seated Gajalakshmi flanked by two elephants pouring water on her head executed with dignity and grace. This group is similar to that on the Akhaṇḍadvāra or Akhaṇḍabāgū at Śrīvaṇabēgola.

Above the lintel and below, there is a row of seated dwarfish figures of yakshas. The eaves-shaped canopy has ornate creeper medallion at the centre and two horse-shoe arches on either side.

On the walls of the navaranga on either side occur two pierced stone windows with creeper and scroll design, having men riding on lions in the convolutions.

Halebid.

STRAY SCULPTURES.

Halebid was the capital of the Hoysala rulers, who were great lovers of art, for over 300 years. Not only the rulers, but also their subordinates, ministers and governors built a number of temples and bastis in the capital city. But most of them have now gone to ruins; and only a few like the Hoysaleswara, Kedaraswara, the group of Jain bastis, the Virabhadra and Ranganatha temples are now standing intact. Tradition has it that there were, once, more than 100 Jain bastis and also other temples at the place. For those who go round the old city of Dorasamudra, *i.e.*, Halebid, this seems to be a fact, because everywhere one can see the sculptured pieces, architectural members and other slabs belonging to numerous temples strewn all over. The tank bund is buttressed with thousands of such pieces. Several mounds enclose ruins of temples.

Many of these sculptures are excellently worked. Some of them have been collected and kept in the premises of the Hoysaleswara temple. They include wall sculptures, basement friezes, ceiling pieces, etc. Some of the most important pieces of sculpture have been illustrated here.

1. Mahishasuramardini (Plate I.V): A standing figure in tribhanga under a creeper canopy. The goddess is treading on the buffalo, while piercing a demon with a khadga. She is eight-handed but some are broken. Yet it is one of the finely executed figure sculptures in the place.

2. (a) Basement friezes depicting scenes from the Rāmāyana (Plate LVI, 1) One of the pieces depicts Rāma handing over Chūdāmani to Āṇanēya. Lakshmana with his bow and arrows is standing behind Rāma while the other monkeys are standing around with folded hands.

(b) Another piece represents Rāvaṇa performing sacrifice before leaving for the battle field (Plate LVI, 2). He is offering his own heads one after another to Agni but the monkeys are molesting him. An inscriptional label below mentions that Rāvaṇa is performing hōma.

(c) The next sculpture refers to the fight between Rāvaṇa and other monkeys (Plate LVII, 1)

(d) This frieze also depicts a scene from the Rāmāyaṇa. Here, Hanumān is seen captured by Indrajit. (Plate LVIII, 1).

3. Frieze of Dancers and Musicians found in the compound of the Hoysalesvara Temple: This stray frieze belonged, obviously, to some Hoysala temple, now no more at Halebīd. The figures are not more than 7"—8" high, but have been executed with a sense of realism. Interesting is the pose of each one of the figures in the group. The first figure from left is playing on a type of stringed instrument, since gone out of use. The second and the fifth are having a kind of drum probably *Maddale*, which they have tied to their waist (not seen in the frieze). The fourth figure is playing on the *davaṇa*, a kind of drum. The last figure is holding cymbals.

The dancing figure must be particularly noticed. He wears on the lower part of his knees four rows of jingles.

The head dress of all these figures is rather curious. Their hair is also done into a big knot at the back of their head. Their poses as well as their gestures are finely shown. The whole panel depicts probably an episode from Yakshagāṇa. (Plate LVIII, 2).

Just in front of the Hoysalesvara temple, within the tank yard, is a fine sculpture of Nandi (bull). Though it is not as big as the other two bulls in the front maṭṭapas of the Hoysalesvara temple, it is a good piece. It is richly bejewelled, and deserves to be preserved in a museum. (Plate LVII, 2).

At the request of the Indian Museum, Calcutta, a few Hoysala sculptures were sent to that museum for display. These sculptures were collected from Halebīd, mostly near the Nagarōsvara mound, and consist of the wall images of Śūrya, Vēṇugōpālā, Lakshmi and attendant. Three of them have been illustrated here. One is the lady cymbalist (Plate LIX). The second is of dancing Śiva. His four hands are disposed thus: right lower, *abhaya*; right upper, *triśūla* (broken); left upper *damaru*; and left lower, *varada* (Plate LX, 1). The third is a standing figure (of God?) with four hands. In his front two hands, he is playing on drum (Plate LX, 2). All these figures are typically Hoysala in workmanship with emphasis on carving and minute ornamentation.

Sriramapura.

The village of Śrīrāmapura is situated at a distance of about 15 miles south of Hosadurga. The ancient name of the place until recent times was Būdhālu. The place appears to have been important since the time of the Hoysala king Vishnuvardhana whose inscription, as also that of his son Narasimha, are found among its early records.

The fort at the place appears to belong to the late Vijayanagar period. After the fall of that power, the Tankere Chiefs seized the place, but it was taken from them by the Sultan of Bijapur and subsequently became a district of the province of Sira under the Mughals. Later on it changed hands among the Pallegars of Chitradurga, the Mahrattas and the Mysore rulers.

It is a small circular fort, the major portion of which is in ruins. Outside the fort is a wide, and deep moat. There are two Ānjanēya temples, one towards west and the other to the east, probably indicating the two gateways of the fort.

Commencing from the Ānjanēya temple to the west, the following are the monuments we come across inside the fort area. The Ānjanēya figure near the western portion of the fort is housed in a modern structure. It is a large figure, about 8 feet high, carved in bold relief. It appears to belong to the Nāyaka period. The figure of Ālwar (Plate LXI, 1) now placed in the Ānjanēya shrine is said to have been brought from the Gōpālākṛṣṇa temple situated nearby.

The Venugōpāla figure of the Gōpālākṛṣṇa temple, is now installed in a mantap by the road side. It is about 3½ feet in height with prabhāvali and belongs to about the 17th century. It is a good example of the Nāyaka school of sculpture (Plate LXI, 2).

Behind a bastion which is still intact and on the bank of a fine pond, is a small Masjid of late date. The square pond of Nāyaka period has steps on the four sides and a stone mantapa in the centre. The pond is in ruins and its water dried up.

A fine open mantapa (Plate LXII) of some temple which is said to be that of Lakṣmīkānta is now standing at a distance of about 30 yards to the east of the pond. Only the mantapa with its western wall having well worked large niches on either side of the doorway is now left of the original temple. The structure is of granite. It has ornate pillars with rearing Yālis, lions standing on their hind legs on elephants, small projecting pillars, etc., resembling the pillars of Hajārāramasvāmī temple at Hampi, Vidyāsankara temple at Śringēri, etc. The cubical mouldings of the pillars have relievo figures of various forms of Vishṇu and other Gods. But most of them have been purposely chiselled off. Among those that have escaped vandalism may be noticed, the figures of Baḥ and Vāmana in a group, Trivikrama whose raised foot is being worshipped by Brahma, Ānjanēya escaping from the mouth of a crocodile, Rāma shooting an arrow, etc. The central four pillars are large and have four rearing lions for brackets. One of these pillars has on its cubical base, a small inscription

mentioning the name of Doddarasa, whose figure had been carved in high relief, but now chiselled off. The mantap has heavy 'S' shaped eaves. From the style of workmanship and also from the inscription on the pillar, the temple might be assigned to about the 17th century A.D.

Further to the east, are now standing a group of temples. Among them, are two small shrines side by side which have cylindrical pillars. Both of them are low-roofed structures and may probably belong to the late Chālukyan period.

Behind these two temples and very close to them is a large Virabhadra temple built of granite whose stone tower rises like a stepped-pyramid. The plain outer walls of this temple have a right-angled middle cornice. The temple consists of a Garbhagriha, a sukhanāsi, a navaraṅga and a porch of three ankaṇas originally, and at a later period, the kaisāle maṇṭapa on either side of the porch and the mahādvāra in front of the open yard appears to have been added. The pillars of the kaisāle are plain consisting of cubical and eight-sided mouldings. But the pillars of the porch are more ornate. They have on their cubical mouldings, relievo figures of squatting lions, Gaṇapati, Gaṇasuramardana, Shanmukha, Liṅga, Virabhadra, Ugranarasimha, etc. The ceilings of the temple are plain, except the central one of the navaraṅga and also that of the porch which have been raised on two sets of corner-stones with a well carved padma in the centre. The figure of Virabhadra in the Garbhagriha is about 6 feet in height, and well carved and may belong to the 17th century.

Maralahalli.

ANCIENT SITE.

This site on the left bank of the Cauveri lies at a distance of about a mile south of Hullamballi, in the Malavalli Taluk. Near it was, once, the village of Maralahalli, deserted now due to the disastrous floods of the river. The river has also destroyed most of the ancient site.

Pieces of pottery are strewn over the sandy bank, but most of them are bereft of their colour and polish, owing to lime action and constant rubbing against sand and pebbles of the current. Among them, were collected a few pieces of red-and-black ware, and also some sherds of grey and rough burnished wares. No neoliths were found.

Belakavadi.

ANCIENT SITE.

At a distance of about a furlong to the south of the village of Belakavadi, in the Malavalli Taluk, occurs an ancient site. It stretches on the left bank of the Cauvery, on both sides of the village ghat, to a distance of about a furlong, and is about a hundred yards wide.

The pottery found here, is mostly of the usual megalithic type, the polished red ware, black ware, and red-and-black. Some of them have graffiti on them. Sherds of rough red ware also occurred, but burnished and russet-coated wares were very rare. A single sherd of the so called Russet-Coated Ware was picked up. It is rather rough and does not present the smooth, only polish usually found associated with this particular ware. Secondly, the red wash or polish has worn out, and the under surface is exposed here and there on the sherd. There is the usual Kaolin decoration, which has also worn out here and there on the surface of the sherd. Originally this decoration constituted a cross in double lines. This Kaolin cross-design surmounts the incised ornamentation found on the sherd. If it should be regarded as the usual Russet-coated ware, then it forms a variety by itself. In spite of the abundance of megalithic pottery, no stone-circles were found anywhere nearby. While the river is cutting away part of the site year by year the cultivators have converted much of it into rice-fields, having removed the mound of habitation deposits to a depth of about four feet. At the eastern end of the site, however, in a cutting of the bank, was a disturbed pit with animal bones and large pieces of thick, rough pottery possibly of an urn-burial. But all evidences have been lost.

Chakkur.

MEGALITHIC SITE.

Chakkūr is a small village situated about 4 miles to the south-east of the town of Heggaḍadēvanakōṭe, in the Heggaḍadēvanakōṭe Taluk, on the right bank of the Kapilā river. About 3 furlongs to the west of the village, and just on the bank of the river runs a rocky ridge for about a furlong. On this ridge are found a number of megaliths, of the cairn type. Many of them have double stone-circles with large capstones at the centre. In most cases, the rubble has been removed, and even the boulders of the circles, disturbed. The capstones are rough, unsized, natural boulders which are sometimes as thick as 24". About twenty circles are clearly intact. The villagers have removed the granite boulders, and stocked them at the edge of the fields which they are cultivating, leaving the huge capstones *in situ*.

The large megaliths have diameters ranging from 20 to 50 feet. No cist was met with. It is very likely that the cairns contain pits. This, however, can only be confirmed by digging.

Periyapaṭṇa.

Periyāpaṭṇa is a small town on the Mysore-Mercara road, about 40 miles west of Mysore City. Its ancient name was Singapaṭṭṇa, and was, once, an important town in the territory of the Changāḷvas of Nanjarāyapaṭṭṇa in Coorg.

ANCIENT SITE.

To the west of the town lies the remnants of a fort, square in plan, and surrounded by a ditch. The stone facings of the walls have gone, and only the mud core remains. Only at the eastern side of the fort a big stone gate way (Plate LXIII) about 20 feet high is still standing. This stone fort which appears to have been erected in 1578 A.D. by Kulōttunga Changāḷva Piriyaṛājadēva, was flourishing till the end of 18th century, when Tipu rendered it useless to the enemy on the approach of General Abercromby's army.

ŚIVA TEMPLE.

On the north-west, inside the fort, is a temple of Śiva (Plate LXIV). It has a garbhagriha, a sukanāsi with two small side-shrines, a navaraṅga and a front porch. The monument enshrines a small liṅga and the figure of Pārvaṭi is probably of the Paḷḷegār period.

The four pillars inside the navaraṅga are remarkable and are all alike with exuberant carving (Plate LXV). They are octagonal in shape, having cubical bases and circular mouldings below the capital. The cubical surface of the bases are carved with relievé sculptures of padmas, conventionalised swans, and dancing female figures. One of them depicts kōlāṭam by two women.

There are some fine sculptures in high relief, built into the outer wall of the temple. They are all Śaiva in character, and probably belong to some other temple at the place. Commencing from the east wall, they are as follows:

EAST WALL.

To the right of the doorway :— *Upper Row.*

1. Śiva dancing, trampling Mūyalaka. In his four hands, he holds fire and damaru in the left upper and lower, and mriga in the right upper. The right lower hand, though in the Gajahasta pose, rests on a trident which is piercing the chest of Mūyalaka.

2. Dancing figure of a man.

3. Nandi playing on a drum.

4. *Lower Row.*— Bhairava with four hands and ruṇḍamāla, holds in the upper and lower right hands respectively, a trident and damaru, and bowl and skull in the other two. The skull is being licked by a dog. To his right stands a dwarf with bowl on his head.

5. Two women standing.

To the Left of the doorway :— *Upper Row :*

6. Dancing Śiva eight-handed and flanked by two musicians, and one of them is playing on small cymbals. Śiva holds respectively from top to bottom, trident, sword and arrow in the right, Damaru, bow and a circular shield in the left hand. His lowest left hand raised up to the brow depicts a dancing pose.

7. A person, wearing a heavy turban of the Mahratta type. He has his left hand raised up, and holds a Danda (parasu ?) in the right.

Lower Row —

8. Figure of Nandi and a sage. Nandi has a club in his left hand and a lotus in the right.

NORTH WALL · Upper Slab.

9. Siva, as Gajāsūramardana.

10. Nandi, flanked by two attendants. Nandi is playing on the drum. The figure on the right has small cymbals, and that on the left, a club and is also dancing.

Lower Slab.—

11. The lower slab has two panels. The lower one has the figures of four rishis seated in a row, the upper depicts a sacrifice. In another panel, on the same slab occurs the figure of standing Siva, on a tiger. The tiger is skinned off, its legs dangling and Siva's two lower most hands are holding the skin. It is a rare and unique piece.

SOUTH WALL :

Kāmadhēnu milking on a lūga.

12. In front of the temple, is a wellcarved figure of Virābhadrā about 5 feet high, having the usual attributes. Unusually the figure of Dakṣhabrahma is placed on the pedestal, instead of standing with folded hands to his right.

All these sculptures belong to the 17th century A.D.

VARADARAJA TEMPLE.

This is the oldest temple in the place and seems to have been constructed in three stages. The original temple is of the Dravidian type, consisting of a garbhagriha and a long sukhanāsi (Plate LXVI). On its basement cornices, occurs the plain wall relieved by simple pilasters and rectangular small niches. The inner walls are also plain. The navaranga and the mukhamantapa have lathe-turned pillars, and belong to the Hoysala period. The mahādvara and the plain mantapa adjoining the Hoysala mukhamantapa, were added in the Pallegār period. The huge broken dhvajastambha before the temple may also go back to the same date.

An inscription of Kulōttuṅga Changāḷva Puriyārājādēva dated in Śaka 1511, on the inner face of the door jamb of the Hoysala navaranga, refers to the restoration of the Town, and renaming it as Periyāpattana. There is an image of Viṣṇu about 5 feet high inside the garbhagriha.

The monument is in tolerably good condition, but rank vegetation has grown all round and on the top, and has made access almost impossible. The lantana bushes must be cleared, the bat droppings removed, and the surrounding area kept neat and tidy.

PART III

THIRTHAHALLI HOARD

About five miles from Tirthahalli on the road leading from Kalmane to Kannamaradi, a hoard of 61 silver coins and a silver ring were found in a small earthen pot in a drain by the road-side while clearing the shrubs. Two specimens out of the hoard and the ring were forwarded to this Department by the Sub-Division Officer, Shimoga, for examination and further action. On examination, the coins were found to be very important, since they belonged to the Western Kshatrapa rulers. No Kshatrapa coins had been discovered in the Mysore State before. It was, therefore, necessary to examine the entire hoard and the remaining 59 coins were obtained from the Tahsildar, Tirthahalli taluk for study.

These 61 coins belong to the well known types of the later Kshatrapas. The earliest coin of this hoard was issued by the Mahākshatrapa Dāmasēna who according to Rapson, ruled between A. D. 223 and 236. The other coins belong to Virādāman, Śvara-Datta, Vijayasēna, Rudrasēna II, Viśvasimha, Bhartridāman, Viśvasēna, Rudrasimha II, and Yaśōdāman. A few coins are very much worn out and therefore cannot be identified. It is curious, how these coins belonging to Western Kshatrapas who ruled parts of Gujarat and Malwa could have come down so far south as the Shimoga District. Obviously, they found their way to this place as a hoard of treasure and had probably nothing to do with circulation. The coins have been noticed in detail below :

THIRTHAHALLI HOARD

Dynasty : Kshatrapa

Material : Silver

DĀMASĒNA

(A D 223-236)

No.	Date	Diameter in cms	Weight in gms	
1	150	1.37	1.96	Obverse. King's head to right, date behind head, traces of Roman characters. Date: 150 Reverse. Hill mark, star to right, crescent to left, line below, Brāhmī legend around. "Rājñō Mahākshatrapasa Rudra. (putra) (rājñō Mahā) Kshatrapasa Dāmasēnasa."
2	1(52)	1.4	2.11	Obverse : King's head to right, etc. Reverse Hill mark, etc., "rājñō Mahākshatrapasa Rudrasihasa putrasa rājñō Mahākshatrapasa (pasa) (Da) masēnasa."

<i>No</i>	<i>Date</i>	<i>Diameter in cms.</i>	<i>Weight in gms.</i>	
VIRADĀMAN				
(A D. 234-238)				
3	..	1.4	2.11	Obverse: King's head to right, date not clear. Reverse: Hill mark with a line below, surmounted by a crescent, crescent to left, star to right, inscription in Brāhmī characters around "Rājñō Mahākshatra... ..nasa putrasa Rājñō Kshatrapasa Viradāmanah"
4	.	1.5	2.15	Obverse: King's head to right Reverse: Hill mark, crescent above, star to right, Brāhmī legend around within dotted border "..... sa rājñah Kshatrapasa Vira....."
ĪŚVARADATTA				
(A D. 236-239)				
5	..	1.4	1.81	Obverse: King's head to right, traces of date behind Reverse: Hill mark, wavy line below, crescent to left and above, star to right, Brāhmī legend around: "Rājñō Mahākshatrapasa Īśvaradattasa varshe prathame"
6	...	1.6	2.21	Obverse: King's head to right, no date, Roman legend around the head Reverse: Hill mark, etc "rājñō Mahākshatrapa ... radattasa varshe prathame"
VIJAYASĒNA				
(A D. 238-250)				
7	...	1.5	2.01	Obverse: King's head to right, date not clear Reverse: Hill mark surmounted by crescent, left crescent, star to right, line below, border of dots, inscription in Brāhmī legend around: "rājñō Mahākshatra ... (putrasa) rājñō Kshatrapasa Vijayasēnasa"
8	164	1.5	2.33	Obverse: King's head to right, date behind the head. Date: 164. Reverse: Hill mark, wavy line below, crescents both on top and to left, star to right, Brāhmī legend around "rājñō Mahākshatrapasa Dāmasēna putrasa rājñō Mahākshatrapasa Vijayasēnasa"
9	1(6)4	1.5	1.72	Obverse: King's head, etc., Date 1 (6) 4 Reverse: Hill mark, star to right, rest worn out, legend in Brāhmī around: "rājñō Mahākshatrapasa Dāmasēna putrasa . Kshatrapasa Vijaya.."
10	167	1.5	2.34	Obverse: King's head, etc., Date. 167 Reverse: Hill mark etc. "rājñō . . Kshatrapasa Dāmasēna putrasa rājñō Mahākshatrapasa Vijayasēnasa"

No.	Date	Diameter in cms.	Weight in gms.	
11	1(7)0	1 5	2 1	Obverse King's head etc, Date 1 (7) 0 Reverse Hill mark etc, "rājñō Kshatrapasa Dāmasēna putrasa rājñō Mahākshatrapasa Vijaya .."
12	..	1 4	1.85	Obverse King's head to right etc. Date illegible Reverse Hill mark etc "rājñō Mahākshatrapasa Dāmasēna putrasa rājñō Mahākshatrapasa Vijayasēnasa "
13	...	1.4	1 99	Obverse King's head etc. Date illegible. Reverse Hill mark etc "rājñō Mahākshatrapasa Dāmasēna putra.....(ya) sēnasa "
14	...	1.4	1.79	Obverse King's head to right, traces of Roman legend, Date illegible. Reverse Worn out, but Brāhmī legend around visible. "rājñō Mahākshatra (putra) trapasa Vijayasēnasa "

RUDRASĒNA II

(A.D. 255-276)

15	189	1.3	1.92	Obverse : King's head to right, date behind the head, Date 189. Reverse Hill surmounted by crescent, star to right, wavy line below, legend in Brāhmī around, border of dots. 'rājñah Kshatrapasa Virādāma (putrasa) rājñō Rudrasēnasa "
16	189	1.4	1.75	Obverse . King's head etc Date . 189 Reverse : Hill mark etc , " (rājñah) ... putrasa rājñō Mahākshatrapasa Rudra (sēnasa) "
17	189	1 4	1.91	Obverse : King's head to right etc Date 189 Reverse illegible
18	19	1.5	2.28	Obverse . King's head etc. Date : 19 Reverse . Hill mark etc , 'rājñah Kshatrapa putrasa rājñō Mahākshatrapasa Rudrasēnasa "
19	..	1.6	2.14	Obverse : King's head to right. Date behind, not legible. Reverse . Hill etc , "rājñah Kshatrapasa Virādāma putrasa rājñō Mahāksha trapasa "
20*	...	1.4	2 19	Obverse . King's head to right. No date. Reverse : Hill etc , inscription in Brāhmī around within dotted border. " (ra) ... rājñō Mahākshatrapasa Rudrasēnasa ."

No.	Date	Diameter in cms	Weight in gms	
21*	...	1.4	2.1	Obverse - King's head, date not clear. Reverse - Hill mark etc., no dotted border. "rājñāh Kshatrapa (tra) sa rājñō Mahākshatrapasa Rudrasēnasa" VIŚVASIMHA (A.D. 277-278)
22		1.4	2.43	Obverse - King's head to right, Date not clear Reverse - Hill mark surmounted by a crescent, a crescent to left, wavy line below, star to right, Brāhmī legend around. "rājñō Mahākshatrapasa Rudrasēna putrasa rājñāh Kshatrapasa Viśvasimha"
23.	.	1.5	1.98	Obverse - King's head to right Date not legible. Reverse - Hill mark etc., dotted border, Legend in Brāhmī "rājñō Mahā (kshatrapa) . . . sa rā (jñāh) Kshatrapasa Viśvasi (basa)".
24.	...	1.4	2.28	Obverse - King's head to right, date illegible. Reverse - Hill mark, two crescents to left, star to right, legend in Brāhmī around. "rājñō) pasā Rudrasēna putrasa rājñāh Kshatrapasa Viśva"
25.	...	1.4	2.08	Obverse - King's head to right, Date illegible. Reverse - Brāhmī legend around, rest not clear ". (pu) trasa rājñā (h) Kshatrapasa Viśvasiha . ."
BHARTRIDĀMAN				
(A.D. 279-295)				
26.	2	1.4	2.33	Obverse - King's head to right, Date behind the head : 2 . . . Reverse - Hill surmounted by a crescent, crescent to left, star to right, Brāhmī legend around. "rājñō (rājñāh) Kshatrapasa Bhartridāmannah"
27.	...	1.5	2.15	Obverse - King's head to right, Date : not clear. Reverse - Triangular hill mark, four dots to right, legend in Brāhmī characters around, dotted border. "rājñō Mahākshatra (Bhartridāmannah)".
28.	21	1.4	2.03	Obverse : King's head to right, date behind the head. Date : 21 Reverse : Hill mark surmounted by a crescent, crescent to left, star to right, wavy line below. legend in Brāhmī around. "rājñō Mahākshatrapasa Rudra Kshatrapasa rtidāmannah"
29.	...	1.4	1.83	Obverse - King's head to right, Date illegible Reverse - Hill mark, etc ". (jñāh) Kshatra . . sa Bharti (da)

*NOTE.—Nos. 20 and 21 have no dates and father's names in them are also not legible. But as only the coins of Rudrasēna
are found in this hoard. These may also belong to the same group.

No	Date	Diameter in cms	Weight in gms.	
30.	(2)	1.4	2.04	Obverse . King's head to right, traces of date behind, Date . (2 . . .) Reverse . Hill mark etc, " . . . (Kshatrapa) sa Rudrasēna putrasa rājñō Kshatrapa . rtri . . . "
31	(2)	1.5	2.24	Obverse King's head to right, date behind the head. Date . (2 . . .) Reverse Hill mark with a wavy line below, crescent above and to left, Brāhmī legend around within dotted border " rājñō (Rudra) . . (putrasa) rājñō Mahā- kshatrapa Bhartridāmna "
32	..	1.5	2.17	Obverse . King's head to right, Date illegible Reverse Hill mark, etc. " rājñō Mahākshatra . . . rājñō Mahākshatrapa Bhartridāmna "

VIŚVASĒNA (A. L. 294-304)

33.	...	1.4	2.04	Obverse . King's head to right, no date. Reverse ; Brāhmī legend around, dotted border, rest not clear. " rājñō Mahāksha sa Viśvasēnasa "
34.	...	1.4	2.24	Obverse . King's head to right Reverse : Legend around in Brāhmī within dotted border, rest worn out " (Kshatra) . . . (rtri) putrasa rājñō Kshatra- pasa Viśva (sēna.) "
35.	..	1.4	1.92	Obverse : King's head to right. Reverse : Hill mark with a wavy line below, crescents to left and above, Brāhmī legend around " putrasa rājñō Kshatrapa Viśvasē "
36	.	1.4	1.93	Obverse : King's head to right Reverse . Hill mark with a line below, crescent to left, star to right, legend in Brāhmī around within dotted border " rājñō Mahākshatrapa . . . (Kshatra) . . Viśvasēnasa "
37	2	1.4	2.3	Obverse : King's head to right, date behind the head. Date : 2 Reverse Hill mark, with a wavy line below etc., dotted border. " rājñō Mahākshatrapa Bhartridā (ma) putra . . . "
38	..	1.5	1.86	Obverse : King's head to right, date not clear. Reverse : Hill mark etc " . . . (Kshatrapa) sa Bhartridāma putrasa rājñō Ksha- tra "
39	2	1.5	2.32	Obverse : King's head to right, date behind the head Date : 2 . . Reverse : Hill mark, etc " . . . Bhartridāma putrasa rājñō Kshatrapa "

No	Date	Diameter in cms.	Weight in gms	
40	...	1.4	2.25	Obverse : King's head, traces of date and Roman legend. Reverse Hill mark, etc " (ctri) dāma putrasa rājñō Kshatrapa . . . "

RUDRASIMHA II (A D 305-313)

41.	2	1.4	2.05	Obverse : King's head to right, date behind the head. date . 2 Reverse Hill mark, two crescents to left, star to right, wavy line below, Brāhmi legend around "Svāmi-Jivādāma putrasa rājñō Kshatrapa Rudrasihasa"
42.	2	1.3	2.00	Obverse . King's head. Date 2 . Reverse : Hill mark, etc " Svāmi-Jivādāma putrasa rājñō Kshatrapa Rudrasihasa "
43.	2	1.3	2.16	Obverse King's head to right, a portion of date behind the head Date 2 Reverse . Hill mark, etc. " Svāmi-Jivādāma putrasa rājñō Kshatrapa Rudrasihasa "
44.	..	1.4	2.02	"Obverse King's head to right, date not clear. Reverse : Hill mark, etc " Svāmi-Jivādāma putrasa rājñō Kshatrapa Rudrasihasa "
45.	...	1.4	1.95	Obverse : King's head to right, date not clear. Reverse Hill, crescent to left, star to right, border of dots inscription in Brāhmi legend around. " (Svāmi-Jiva) dāma putrasa rājñah Kshatrapa Rudra (si) . . . "
46	...	1.5	2.15	Obverse King's head to right, date not clear. Reverse . Hill, etc. " Svāmi-(Jiva) dāma putrasa rā (jñō) Kshatrapa Rudrasihasa "

YASĪDĀMAN (A D 317-332)

47	24 (4)	1.5	2.04	Obverse : King's head to right, date behind the head Date : 24 (4) Reverse : Hill, mark with a wavy line below Rest worn out Brāhmi legend around within dotted border " rājñō Kshatrapa Rudrasih putrasa rājñō Kshatrapa Yasōdāma "
48	2	1.1	2.17	Obverse King's head to right Date . 2 . Reverse : Hill mark, crescent to left, star to right, wavy line below, Brāhmi legend around " rājñō Kshatrapa Rudrasih putrasa rājñō Kshatrapa Yasōdāma "
49	2	1.4	2.00	Obverse King's head to right. Date 2 Reverse . Hill mark, etc., border of dots " rājñō Kshatrapa Rudrasih putrasa rājñō Kshatrapa Yasōdāma "

No.	Date	Diameter in cms.	Weight in gms.	
50.	...	1.4	1.93	Obverse King's head to right. Reverse Hill mark, etc “(rājñō Kshatrapa, (Rudra) putrasa rājñō Kshatrapasa yasōdāmna”
51	2 ...	1.4	1.83	Obverse: King's head to right, date behind the head. Date: 2. Reverse Hill mark, etc “(rājñō Kshatrapasa) Rudrasīha putrasa rājñō Kshatrapasa Yasōdāmna”
<i>UNCERTAIN</i>				
52	.	1.3	2.35	Obverse. King's head to right Reverse: Hill mark, crescent to left, crescent above, star to right, line below, Brāhmī legend within dotted border “rājñō Mahākshatrapasa Damasēna putrasa”
53.	...	1.4		Obverse King's head to right, date not legible Reverse: Crescents both on top and to left, wavy line below, dotted border “. putrasa rājñō Mahākshatrapasa Rudra”
54.	...	1.4	2.2	Obverse King's head to right, traces of Roman inscrip- tion Reverse: Hill mark, etc. “rājñō Mahākshatrapasa Rudrasēna putrasa rājñō Ksha”
55	...	1.5	2.13	Obverse: King's head to right. Reverse Hill mark, legend in Brāhmī around; rest worn out. “..... Kshatrapasa Rudrasēna putrasa (ra). ...”
56.	...	1.4	2.21	Obverse King's head to right. Reverse Hill mark with a wavy line below, crescent above and to left, star to right, Brāhmī legend around “rājñō ... Kshatrapasa Rudrasēna (putra)...”
57.	...	1.4	2.28	Obverse King's head to right Reverse Hill mark, etc “... (Mahā) Kshatrapasa Rudrasēna (putra)...”
58.	...	1.4	2.11	Obverse King's head to right, date illegible. Reverse Hill mark with a line below, star to right, legend in Brāhmī around, border of dots. “rājñō Mahākshatrapasa Rudra”
59.	...	1.5	1.93	Obverse King's head to right, date not legible Reverse Hill mark, etc, “rājñō Mahākshatrapasa (Rudra) ... (putra)”
60.	1	1.5	2.00	Obverse King's head to right. Date: 1 Reverse: Worn out, has dotted border and legend in Brāhmī “..... Mahā sana”
61	2	1.4	2.05	Obverse: King's head to right, date behind Date: 2. Reverse. in place of the usual reverse type and inscrip- tion the obverse type appears in incuse

TREASURE TROVE COINS

Sorab Hoard

In the *Mysore Gazette* dated 5th June 1952, a notification from the office of the Amildar-Magistrate, Sorab Taluk, appeared concerning certain articles unclaimed in the Court of Amildar-Magistrate, Sorab. Among these articles, was a hoard of 18 gold coins. The Deputy Commissioner, Shimoga District, was requested to arrange for sending the coins to this Department for examination and study.

These 18 gold coins were reported to have been found on 31d October 1949 by a girl Nāgi, resident of Dyavasa, a hamlet of Haingi, Chandragutti hobli, Sorab taluk, near an ant-hill. On examination they turned out to be the issues of Vijaya-nagar rulers, viz, Kṛṣṇa Dēva Rāya and Achyuta Rāya. Nine of these coins are varahas and six are half varahas, while the remaining three are only lumps meant for dye-striking. All the coins, except one, have a seated image of Kṛṣṇa on the obverse. Many of them bear legend Śrī Pratāpakrishna Rāya in Nāgarī on the reverse. But some of them have no legends. One of these coins, which is a half-varaha, has a Gandabhērunda on the obverse and the legend Śrī Pratāpāc'yuta Rāya in Nāgarī.

According to Government Order No. E 3134/dated 22-5-1953, ten coins that bear distinctly legends and one gold lump which was eventually meant for dye-striking, have been preserved in the Coin-Cabinet of the Department; one specimen each of the varaha and half varaha, was sent to the Director of Industries and Commerce for preservation in the Government Museum, Bangalore.

These coins were found in two receptacles, one small, and the other large. The details of these coins are set below:—

A. COINS CONTAINED IN THE LARGER RECEPTACLE

1	Gold	51.5	Grains	1.3	c.m	Seated image of Kṛṣṇa	श्री प्रताप कृष्णराया
2	Do	51.0	"	1.2	c.m.	Do	Do (Last two letters are not visible)
3	Do	52.0	"	1.29	c.m	Do	Do (All are clear)
4	Do	51.0	"	1.3	c.m.	Do	Do
5	Do	51.0	"	1.2	c.m.	Do	Do
6	Do	52.0	"	1.2	c.m.	Do	Do (Indistinct)
7	Do	51.0	"	1.15	c.m.	Do	No Legend
8	Do	51.5	"	1.12	c.m.	Do (Indistinct)	Do
9	Do	51.0	"	1.18	c.m.	(Very indistinct)	Do
10	Do	23.8	"	1.22	c.m	(Gandabhērunda holding elephants in its beaks and claws)	श्री [प्र]तापाच्यु [त] राया

B COINS CONTAINED IN THE SMALLER RECEPTACLE.

11	Gold	26.0	Grains	.93 c.m.	Seated image of Krishna.	पकृष्ण राया
12	Do	24.2	„	.96 c.m.	Do	श्री-प्रताप कृ राया
13	Do	26.0	„	.94 c.m.	Do	श्री प्रताप कृष्ण
14	Do	25.5	„	.77 c.m.	Do	No Legend
15	Do	25.5	„	.81 c.m.	Do (Indistinct)	Do
16	Do	52.0	„	1.08 c.m.	(Only a lump prior to striking under dye)	
17	Do	52.0	„	1.0 c.m.		Do
18	Do	52.0	„	1.05 c.m.		

Numbers 1, 10 and 18 have been illustrated

ANAGONDANAHALLI HOARD

During November 1952, the Deputy Commissioner, Bangalore District, Bangalore, forwarded four large and six small gold coins belonging to a large hoard for examination. According to the report, the treasure was unearthed at Anagondanahalli by one Pūjāri Basappa in his premises. On examination, the coins were found to belong to the 18th century, struck by the Mysore rulers, viz., Hyder, Tipu, Krishna Rāja Wodeyar III, respectively and also the East India Company.

This is one of the largest hoards discovered during recent years in the State. It consists in all 186 coins of the size of the Varaha, and 1,118 coins of the Fanam type. The bulk of the coins are of Hyder and Tipu Sultan, respectively, though there are a few star pagodas of the East India Company, and Varahas of Krishna Rāja Wodeyar III. Besides, a few Fanams known as 'Giddakanthirai' struck by Dewan Purnaiya also occur in the collection. A few specimens of the hoard have been illustrated.

They are as follows :—

Top Row....Left to Right

1. Varaha of Krishna Rāja Wodeyar III

Obverse: Seated figure of Umamahēśvara. In the right hand Śiva holds trident, and mṛga in the left. Umā is seated on his lap.

Reverse: श्री कृष्णराजा

2. Star Pagoda, issued by East India Company.

Obverse: Figure of Vishnu standing, Sankha and Chakra in the hands of the God are shown by dots.

Reverse: A star around which occurs dotted surface.

3. Bahaduri Pagoda of Hyder.

Obverse : Seated Unāmahēśvara as in serial No. 1.

Reverse : The initial of Hyder in Persian on a granulated surface.

Bottom Row—Left to Right .

4. Kanthirai Fanam.

Obverse . Figure of seated Yōgānarasimha.

Reverse : Not clear.

5. Faruqi of Tipu.

6. Fanam issued by Tipu Sultan.

The complete hoard has been received recently, and a detailed study of all the coins would be published in due course.

PART IV

BANGALORE DISTRICT

1

Copper plate grant of the Chitra durga chief Rājā Madakari Nāyaka in the possession of Sīri M. Gurusiddiah, B.A. (Hons.), LL.B., Superintendent, Beggars Colony, Bangalore.

(1 Plate)

ಬೆಂಗಳೂರಿನಲ್ಲಿ ಬೆಗ್ಗ ರಸ್ತೆ ಕಾಲೋನಿ ಸೂಪರಿಂಟೆಂಡೆಂಟ್ ಶ್ರೀ ಎಂ. ಗುರುಸಿದ್ದಯ್ಯನವರಲ್ಲಿರುವ
ರಾಜಾ ಮದಕರಿ ನಾಯಕನ ತಾಮ್ರಶಾಸನ.

(ಒಂದು ಹಲಗೆ)

ಚಂದ್ರ ನಂದಿ ಲಿಂಗ ಸೂರ್ಯ

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಬ ವರುಷಗಳು ಸಾ ೧೬೭೯ನೆ
2. ಯ ಯೀಶ್ವರ ನಾಮ ಸಂವತ್ಸರದ ಜೇಷ್ಠ ಶು ೧೦ ಸ್ಥಿರವಾರದಲ್ಲು ಸಂಪಿಗೆ ಸಿದ್ಧೇಶ್ವ
3. ರಾ ಹಿಡಿಂಬೇಶ್ವರ | ಯೀಕನಾಥೇಮ | ಪುಜೆಗೆಂಪುಗೆ ಪಾದಪಾಲಿಸುವ
4. ಮೆಲುದುರ್ಗದ ಹಿರೇಮಠದ | ಪೂಂಕಾರ್ಯ ದೇವರ ಮೊಂಪುಗೆ ಘಟದ
5. ದೇವರಿಗೆ | ಶ್ರೀಮನ್ನಹಾನಾಯಕಾಚಾರ್ಯ ಕಾಮಗೇತಿ ಕಸ್ತೂರಿ ಮದಕೇರಿನ
6. ಯಕರ ಪೌತ್ರರದ | ಕಸ್ತೂರಿ ರಂಗಪನ
7. ಯಕರ ಪುತ್ರರಾದ ರಾಜಾ ಮದಕರಿ ನಾಯಕರವರು | ಬರಸಿಕೊಟ್ಟ ಪು
8. ರವರ್ಗದ ಗ್ರಾಮದ ಕ್ರಮವೆಂತ್ಯೆಂದರೆ | ನಾವು ಆಳುವಂಥಾ ರಾಜ್ಯ ಚ
9. ತ್ರಹಳ ಸಿಮೆವಳಗಣ ಬಸಾಪುರದ ಗ್ರಾಮವನ್ನು ರಾ || || ಬರಮಂಣ ನಾ
10. ಯಕರೈಯ್ಯನವರು | ಪುಜಂಗಿ ದೇವರ ಪ್ರತಿಷ್ಠೆ ಮಾಡಿದ ಕಲದಲ್ಲ | ಕೊಟ್ಟ
11. ದ್ವ ಪ್ರಕಾರ | ಯೀ ದಿವಸದಲ್ಲ ಸುಕೃತವಾಗಿದೇಕೆಂದು ದಾನ ಪುರ್ವಕವಾಗಿ
12. ಲಿಂಗ ಮುದ್ರೆ ಸ್ಥಾಪನೆ ಮಾಡಿಕೊಟ್ಟುದೆವೆ | ಯಿ ಗ್ರಾಮಕ್ಕೆ ಸಲುವಂಥಾ
13. ಕಾಡಾರಂಭ ನೀರಾರಂಭ ಸಿದ್ಧಿ ನಿಕ್ಷೇಪ ಅಕ್ಷೀಣ ಆಗಾಮಿ ಮುಂ
14. ತ್ತ ದಷ್ಟ ತೇಜೋವಾರ್ಷನೆಯನ್ನು ನಿಮ ಪುತ್ರ ಪೌತ್ರ ಪಾರಂಪರ್ಯ್ಯ
15. ಪೂ ಆಚಂದ್ರಕೃಷ್ಣಾಯಿಗಳಾಗಿ ಆನುಭವಿಸಿ ಕೊಂಡಿಹದಂದು
16. ಬರಸಿಕೊಟ್ಟ ಪುರವರ್ಗದ ಗ್ರಾಮಶಾಸನ | ಸ್ವರತ್ನಾ ದ್ವಿಗುಣಂ ಪುಂಜ್ಯಂ | ಪ
17. ರದತ್ತಾನಪಾಲನಂ | ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವ ದತ್ತಂ ನಿಷ್ಕಲಂ ಭವೇತ್ || = ||

Transliteration.

1. svasti śrī vijayābhyudaya Śālivāhana śakha varuṣaṃgalu sā 1679 ne-
2. ya Yīśvara nāṃma samvatsarada Jēṣṭha śu 10 Sthiravārādallu Sampige
- Siddēśva-
3. ra | Hīḍimbēśvara | Yēkanāthemma | Vuchamgemmage pāḍa pāhsuva
4. Meludurgada Hiremathada | Vompārri dēvara moṃmaga Ghaṭada

5. edvarige | śrīmanmahānāyākāchāryya Kāmagēti Kasturi Medakeri na-
6. yakara putrarāda | Kasturi Raṅgapa na-
7. yakara putrarāda Rājā Madakarri Nāyakaravaru | barasi kotta pu-
8. ravargada grāmada kramav emtyemdarre | nāvu aḷuvamthā rājya Chi-
9. trahali sine vaḷagana Basāpurada grāmavamnu rā || || Baramamṇa Nā-
10. yakarayyanavaru | Vuchangī dēvara pratishte māḍida kaladalli | kotili-
11. dda prakāra | yī divasadalli sukritavāgabekemdu dāna purvakavāgi
12. hṃga-mudre sthāpane māḍikottu yideve || yī grāṇakke saluvamthā
13. kādārambha nīrārambha nidhi mīkshēpa akshīna āgāmi inum-
14. ttad-ashta tējōvārjaneyamnu nūṃma putra pautra pāramparyya-
15. vū ā-chamdrarka sthāyigalāgi anubhavisikompūhademdu
16. barasi kotthā puravargada grāma śāsana | svaratrā dvi-guṇaṇ puṇṇyam
17. pa-
ra dattānapālanam | para-dattāpahārēna svadatram nishphalaṇ bhavēt
|| = ||

Translation.

Be it well. In the 1679th year of the victorious Sālīvāhana era being the year
Iśvara, on Saturday the 10th of the bright half of Jēṣtha :

To the worshipper of the feet of Sampage Siddhēśvara, Hīdimbēśvara, Yēkanā-
themma and Vuchangemma, Ghatadadēvaru, grandson of Vōṅkārdēva of
Hirematha on the upper hillfort :

Śrīmanmahānāyākāchāryya Kāmagēti Kasturi Medakerināyaka's grandson,
Kasturi Raṅgappa Nāyaka's son, Rājā Madakarri Nāyaka made over the grant of
village in writing thus :

In the kingdom of Chitrahali which we are ruling, the village Basāpura which
had been granted by Baramanna Nāyaka on the occasion of the consecration of
Vuchangī dēvaru, has been granted by us to-day by establishing the lingamudre stones
(to mark the boundaries) in order that merit might accrue. Wet cultivation, dry
cultivation, and all the eight kinds of rights like the treasure on earth or under-
ground, imperishables, future income, etc., belonging to this village, you may enjoy
along with your sons, grandsons, etc., in succession for as long as sun and moon
exist. Thus is the śāsana of the grant of village made in writing.

Protecting gifts made by others is twice as meritorious as making a gift one
self. By seizing what is given to others, even one's own gift becomes fruitless.

Note

The record is on a single copper plate and is engraved on one side only. On
the top are Linga and Nandi flanked by moon to the left and sun to the right. Sixth
line appears to have been inserted later on.

It belongs to the reign of the Chitradurga chief Rāja Madakeri Nayaka, son of Kasturi Rangappa Nayaka and grandson of Medakeri Nāyaka. This Madakeri Nāyaka appears to be different from the one appearing in inscription No. Hiriyur 53, since that Medakeri Nāyaka was the son of Dugapa Nāyaka. Madakeri Nāyaka of the present record seems to be a descendant of Baramanna Nāyaka, brother of Immadi Medakeri Nāyaka, while the other one is a direct descendant of Immadi Medakeri Nāyaka.

The record registers a grant of village Basāpura in the Chitrahali sime, *v.c.*, the Chitradurga province by the chief to Ghatada dēvaru of Hirematha situated on the hill. This grant is stated to have been originally made by Bharamanna Nāyaka on the occasion of the consecration of the goddess Vuchchangemma; and the present record only confirms the grant previously made. The record incidentally furnishes the information that the temple of Vuchchangamma on the Chitradurga hill was constructed by Bharamanna Nāyaka.

The details of the date, *viz.*, Ś 1679 Isvara sam. Jēshtha śu. 10 Sthiravāra correspond to Saturday the 28th May 1757 A.D.

CHITRADURGA DISTRICT

2

At Chitradurga, on a bell in the Prasanna Venkataramanasvāmi temple in the Kelagōte extension.

ಚಿತ್ರದುರ್ಗದಲ್ಲ ಕೆಳಗೋಟೆ ಪ್ರಸನ್ನ ವೆಂಕಟರಮಣಸ್ವಾಮಿ ದೇವಸ್ಥಾನದಲ್ಲರುವ ಘಂಟೆಯ ಮೇಲೆ.

ವಿಕ್ರಮ ಸಂ॥ ರದ ಚೈತ್ರ ಸು ೧ ಲ್ಲ ಮಿ ರಗೊತ್ತಿಪಂಜನ ಮಗ ವೆಂಕಟ ದುರ್ಗದ
ಶ್ರೀ ವೆಂಕಟರಮಣ ದೇವರಿಗೆ ಶಾವೆಯಿಂದಾ ಕೊಟ ಗಂಟೆ | ತುಕ ವಂ ೩.

Transliteration

Vikrama sam¹ rada Chaitra su 1 lllu mi ragū Tipannana maga Venkapa
Durgada śrī Venkataramana dēvarige śāveymdā kota gaṇṭe ¹ tuka vaṇṇi 3.

Note

This short inscription on a bell records the grant of the bell to the god Venkaṭa-
ramana by Venkapa, son of Tipanna. It belongs to about the eighteenth century A.D.
paleographically and the given date might correspond to Wednesday the ninth.
April 1760 A.D.

3

At Chitradurga town, on a stone lying in the field belonging to Gnanadēva
Rudraṇa near Kelagōte extension.

Size 2½'×1½'

ಚತ್ರದುರ್ಗದಲ್ಲಿ ಕೆಳಗೋಟಿ ಬಡಾವಣೆಯ ಹತ್ತಿರ ಇರುವ ಗೌಡರ ರುದ್ರಣ್ಣನ ಹೊಲದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.
ಪ್ರಮಾಣ ೨'೬" × ೧'೬"

1. ಬನದ ದೇವಿ
2. ಯ ಬುಮಿ

Transliteration

1. Banada dēvi
2. ya bumi

Note

This short record inscribed in the sixteenth century characters states that the land (on which the inscription stone is) belonged to the goddess Banada dēvi. No other details regarding the donor or the date are mentioned. Banada dēvi of the record is the same as the goddess Banasankari whose temple is on the Chitradurga hills.

4

At Jānakonda, Chitradurga taluk, on a stone standing in the land belonging to Manjappana Hanumajja.

Size 2½' × 1½'

ಚತ್ರದುರ್ಗ ತಾಲ್ಲೂಕು ಜಾನಕೊಂಡದಲ್ಲಿ ಮಂಜಪ್ಪನ ಹನುಮಜ್ಜನಿಗೆ ಸೇರಿದ ಹೊಲದಲ್ಲಿ ನಿಂತಿರುವ ಕಲ್ಲು.
ಪ್ರಮಾಣ ೨-೬" × ೧-೬"

1. ಚೆನ್ನರಾಯ
2. ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲವಾಹನ ಶ
3. ಖ ವರುಷ ೧೫೯೬ ನೆಯ ಅನಂದ ಸಂ ಮಾ
4. ಗ೯ನಿರ ಬ ೧೩ ಳ್ಲ ಶ್ರೀಮಂತ್ರಿ ಹಾನಾಯಕಾಚಾರ್ಯ
5. ಕಾಮಗೇತಿ ಕಸ್ತೂರಿ ಮೆದಕೆರಿ ನಾಯಕರು . . .
6. ಸ್ವಳದ ಸೇನಭೋಗ ಚೆನ್ನಪನ ಮಗ ನಂಮ ಬೊಕಸ
7. ದ ಸೇನಭೋಗ ಪುಟಂಣಗೆ ಜಾನಕೊಂಡದ ಗ್ರಾಮದಲಿ
8. ಬರಯಿನ ಕೊಟ ಹೊಲನ ಸುಂಕ
9. ಚಿಕಂಠ ನಾಯಕ
10.

Transliteration

1. Chemnarāya
2. svasti śrī vijayābhūdaya śālīvāhaṇa śa-
3. kha varuṣa 1596 neya Ānanda saṃ Mā-
4. rgaṣira ba 13 ilu śrīmaṇṇ maḥāśāstryaśācāryya
5. Kāṣṭhagēti Kastūri Medakeri nāyakarū . . .
6. stalaḍa sēnabhōga Chemnarāya maga nampina bokasa-
7. da sēnabhōga Putaṇṇage Jānakondada grāmaṇṇalī

8. barayisi koṭa holana sumka
 9. Chikamṇa nāyaka
 10.

Translation

Chennarāya. Be it well. On the 13th of the dark half of Mārgasīra in the year Ānanda being 1596th year of the victorious Śāhīśāhana era.

The illustrious mahānāyakaśāchārya Kāmagaṭi Kastūri Modakeri nāyaka granted dry-land in the village Jānakonda to the treasury accountant Putaṇṇa, son of Chennapa, the accountant of . . . sthāla . (Further details are lost.)

Note

This record belongs to the Chitradurga chief Kāmagaṭi Kastūri Modakeri nāyaka, probably the third in the line possessing that name. It registers the grant of some lands to Puṭṭanna, the accountant of his treasury, at Jānakonda. The details of the date, viz., ś 1596 Ānanda sam. Mārgasīra ba. 13 correspond to Tuesday the 15th December 1674 A.D.

5

At Kaḍabanakatte, Chitradurga taluk, on a lingamudre stone standing in front of Chinnamma's house.

Size 2 ½'×1½'

ಚತ್ರದುರ್ಗ ತಾಲ್ಲೂಕು ಕಡಬನಕಟ್ಟೆಯಲ್ಲಿ ಚನ್ನಮ್ಮನ ಮನೆಯ ಮುಂದೆ ನಿಂತಿರುವ ಲಿಂಗ ಮುದ್ರೆ ಕಲ್ಲು.

ಪ್ರಮಾಣ ೨½×೧½

1. ಶ್ರೀಮತು ನಕವ . ಬೆ
2. ಯ ಸಂವತ್ಸರದ ಮಾಘ ಪ . .
3. ನ್ನು ಯಲಪ ಅರ
4. ಸು ನಿಜ ಅ
5. ಜಪ ದೇವರಿಗೆ ಕಡಮರ
6. ಸ್ಥಳ ಕಟಿಕೊಟ
7. ಯ ನಮ

Transliteration

1. śrīmatu saka va . Be
2. va samvatsarada Māgha pa . .
3. ntu . . . Yalapa Ara
4. su nija . . . A-
5. japa dēvarige Kadammara-
6. sthāla kaṭi kota . .
7. ya nama

Note

The record is on a rough unworked slab and the letters are also not well carved so much so that the record cannot be read completely. It registers a grant of the village Kaḍamara sthala, same as the present Kadabanakatte where the record is found, to Ajapa deva, made by Yalapa Arasu. This Yalapa Arasu appears to have been a local chief with Adikavūr as the seat of principality as is evidenced by another record found near the same village. Ajapa dēva or Achala dēva might be a guru of a matt situated at Adikavūr (see No. 7). The details of the date are not complete, the śaka year is also not given. The record appears to belong to about the 16th century A.D. paleographically and the cyclic year Beya given in the record might correspond to 1526-27 A.D.

6

At Kaḍabana Katṭe, Chitradurga taluk, on a stone lying in the lands of Patel Rangappa Reddi.

Size 3'×1½'

ಚತ್ರದುರ್ಗ ತಾಲ್ಲೂಕು ಕಡಬನ ಕಟ್ಟೆಯಲ್ಲಿ ಪಟ್ಟೇಲ್ ರಂಗಪ್ಪ ರೆಡ್ಡಿಯ ಹೊಲದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.
ಪ್ರಮಾಣ ೩'×೧½'

1. ಸ್ವಸ್ತಿ
2. ವರ್ಷ ೧೫೦೮
3. ತ್ವರದ ಫಾಲ್ಗುಣ ಮಾಸ
4. ದಲು ಶ್ರೀಮತು ನಾ
5. ಯಂನ ಅಯ್ಯ
6. ಮಾಡಿನಿದ
7. ಯ ರಾಯ
8.
9. ನೆಗಳ . . ರದ .
10. ಯನೂ ಧಾರೆಯ ನೆಣ
11. ದು ಕೊಟ್ಟರು || ಅ
12. ದ ಭೋಗಿನಿ ಬಹಿರಿಯೆಂದು
13. ಕೊಟ
14. ಕಿಡಿನಿ
15. ದವರು ಕಪಿಲೆಯಕೊಂ
16. ದ ಪಾಪಕೆ ಹೋಹರು

Transliteration

1. svasti
2. varsha 1508

3. tsarada Phālguna māsa
4. dalu śrīmatu Sā-
5. yanna ayya . . .
6. mādisida
7. ya rāya
8.
9. sagala . . rada
10. yannū dhāreyaṇa-
11. du kottaru || a-
12. da bhōḡisi bahiri yemdu
13. kota
14. kidisi-
15. da varu kapileya kom-
16. da pāpake hōharu

Note

The record which is on a rough unworked slab has been very much worn out making the complete reading impossible. It appears to register a grant made by the illustrious Sāyanna Ayya. The name of the donor and the details of the grant are lost. Except for the śaka year 1508 and the month Phālguna the details of the date also are lost. The śaka year 1508 corresponds to 1586-87 A.D. It is not known who the donor Sāyanna Ayya is.

7

At the same village Kadabana Kaṭṭe, on a lingamudre stone lying in the land belonging to Śrī Bhadra Setta.

Size 3' x 1½'

ತುರುವನೂರು ಹೋಬಳಿ ಕಡಬನ ಕಟ್ಟೆಯಲ್ಲಿ ಭದ್ರಪಟ್ಟರ ಹೊಲದಲ್ಲಿ ಹೂತು ಹೋಗಿದ್ದ
ಲಂಗಮುದ್ರೆ ಕಲ್ಲು.

ಪ್ರಮಾಣ ೩' x ೧½'

1. ಶ್ರೀಮತು ವಿಠ
2. ವ ಸಂಚರದಲೂ
3. ಅಧಿಕವೂರ ಸ್ಥಳ
4. ದ ಯಲಪ ಅರನು
5. ಅಧಿಕವೂರ
6. ಅಚಲ ದೇವರಿಗೆ
7. . . . ನಿವಾಸ ನಮ

Transliteration

1. śrīmatu Vibha-
2. va samoharadalū
3. Ādikavūra sthala-
4. da Yalapa Arasu
5. Ādikavūra
6. Achala dēvarige
7. . Sivāya nama

Note

This short record registers a grant, probably of the land in which the inscription stone is set up, to Achala Dēva of Ādikavūr, made by Yalapa Arasu. This Yalapa Arasu has also made a grant of the village Kadamara sthala to the same person Achala dēva (*see*. No. 5) The present grant was made in the year Vibhava. No other details about the date are given in the record. On paleographic evidence the record might belong to about the 16th century A. D.

8

At Hampanūr, Barmasagara Hobli, on a lingamudre stone standing
in the land belonging to Nilakanthappa.

Size 2½' × 1½'

ಬರ್ಮಸಾಗರ ಕೋಟೆಗೆ ಹಂಪನೂರಿನಲ್ಲಿ ನೀಲಕಂಠಪ್ಪನ ಜಮೀನಿನಲ್ಲಿ ನಿಂತಿರುವ ಲಿಂಗಮುದ್ರೆ ಕಲ್ಲು.

ಪ್ರಮಾಣ ೨½' × ೧½'

1. ಶ್ರೀ ಸಾಂತೇಶ್ವರ
2. ದೇವರ ವ್ರಿತ್ತಿಯ ಕೊಟ
3. ಭೂಮಿ

Transliteration

1. Śrī Sāntēśvara
2. dēvara vṛttiya koṭa
3. bhūmi

Note

This short inscription states that the land, probably on which the inscribed slab is set up, is granted as a vṛtti to the god Sāntēśvara. Neither the name of the donor nor the date of grant made are mentioned in the record. The record may be placed in about the 16th century A. D. on paleographical grounds.

9

At Hiro-madhure, Challakere taluk, on a viragal lying in the field of Immayana, son of Mūlappa.

Size 5' × 2½'

ಚಳ್ಳಕೆರೆ ತಾಲ್ಲೂಕು ಹಿರೇ ಮಧುರೆಯಲ್ಲಿ ಮೂಲಪ್ಪನ ಮಗ ತಿಮ್ಮಣ್ಣನ ಹೊಲದಲ್ಲಿ ಬಿದ್ದಿರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ ೫' x ೨'೯"

1. ಶ್ರೀ ಸ್ವಸ್ತಿ ನೊಂಬವ್ವ ವಾಡಿಯ ಮದರಿಕಲ್ಲು ಗಾವಣದಿಕ್ಕಲ ಕಣ್ಣುಕೇತಂ ಮೂಲಸೆಟ್ಟಿಯರ ತಮ್ಮ
2. ಶ್ರೀ ಅನಗಯ್ಯ ಸೆಟ್ಟಿ ಮುಲಬಟ್ಟೆಯ ಬಿಜಾಗೋಮಿ (?) ಇಬ್ಬದೊಡೆ ಬೀರಕೆಟ್ಟಿ ನತು ನಗ್ಗಮೇಜುದಂ

Transliteration

1. Śrī svasti Nōlambavādiya Madarikalla ḡṇṇanadikkala Kandara Kētam Mūla-
setṭiyara tannuna
2. Śrī Asagayya setti mulabatteya bijāgōmi (?) iridode Bīrasetti sattu sagḡam-
ēridam.

Note

This is a viragal record. The viragal is of the usual type having three panels. The bottom panel depicts the scene of a fierce combat between the hero and a horseman. The hero who figures prominently with his long limbs wears a gandagachoche tucked with a dagger, rudrāksha mālā and armlets, has his hair done up into a knot to the right and holds in his two hands sword and buckler. The horseman has received a severe blow on the chest and has fallen on the horse-back dead. Another spearman has also received a similar blow and is lying on the ground. The hero is being carried away in arms by the apsaras in the second panel while in the third he is seated on a stool in an easy posture wearing a kirita and yagnōpavita which are absent in the first panel, and is flanked by chāmara bearing ladies.

There is a one-lined inscription on the arch-like band at the top and on the thin band between the second and the third panels. Since the viragal is worked on a hard trap boulder, the epigraph is not deep or bold, and it is only with great difficulty that its reading could be made out. It appears to record the death of Bīrasetti in a fight between him and Asagayyasetti, Bijāgōmi, etc. He belonged to Madarika the modern Hiremadhure which was included in the Nōlambavādi Province. The record is not dated. It may belong to about the 10th century A. D. on paleographical grounds.

10

At Chikka-Madhure, Uhallakere taluk, on a pillar buried by the side of the Mallēśvara temple.

Size 3' x 9"

ಚಳ್ಳಕೆರೆ ತಾಲ್ಲೂಕು ಚಿಕ್ಕಮಧುರೆ ಗ್ರಾಮದಲ್ಲಿ ಮಲ್ಲೇಶ್ವರ ದೇವಾಲಯದ ಪಕ್ಕದಲ್ಲಿ ಹೂತಿರುವ ಕಂಬ.

ಪ್ರಮಾಣ ೩' x ೯"

1. ಕಚ್ಚಾನೆ ಮಲ್ಲಿ ಶ್ರೀ
2. ಮತ್ ಚಲದ

3. ದ್ವಿಕಾಠ ಗದ್ದುಹು ನಾ
4. ಯಿರಮು ಪಳಿವಗೆ
5. . ಸುಮಾನಾಳುತ್ತಿರೆ
6. ದೇಚಗಾವುಣ್ಣರ ಮ
7. ಗ ನೊಬವ್ವ ಗಾವು
8. ಣ್ಣನ ಗೋನಾಸಕೆ ನ
9. ಟ್ವ ಕಮ್ಮ ದೊಳಿ ಶಾನ
10. ನಮಂ ಬರೆದೊಮ
11. ದರಿಕಲ್ಲ ಗಾವುಣ್ಣ
12. ಸಾಮಿಬೆನಯ್ಯ
13. ಮಾಡಿಸಿದೊ (?)
14. ಬೆನಗೆಯ್ದ ಬಿ
15. ನ್ನಾಣಿ ನಾಗೋಜ

Transliteration

- 1 Kaṭṭāṇe malla śrī-
- 2 mat Chalaḍa-
- 3 nkakāṇa Gaṇḡgaṇu sā-
- 4 yurānu paḷivaga
- 5 . . sūmāṇa āluttire
- 6 Dēcha gāṇvunḍara ma-
- 7 ga Nōḷam̐ba gāvu-
- 8 ndana gōśśaṣake na-
- 9 tta kambadole sāsā-
- 10 namam̐ baredo Ma-
- 11 ḍarikalla gāṇvunḍa
- 12 Sāṁ Benayya
- 13 mādisido (?)
- 14 besageyda Bi-
- 15 nnāṇi Nāgōja

Translation

While Kaṭṭāṇemalla, the illustrious Chaladaṇkakāṇa was ruling Ganga six thousand and . , on the pillar set up for the *gōśśa* of Dēchagāṇvunḍa's son Nōḷam̐bagāṇvunḍa, the gāṇvunḍa (the village headman) of Maḍarikāḷ wrote the inscription; Sāṁ Benayya got this done; Binnāṇi Nāgōja prepared it.

Note

The square pillar, on one side of which the present record is engraved, had been built into a platform by the side of the Mallēśvara temple and had been completely

covered over by mud, leaving only the top portion which has been shaped like a lotus bud

The record belongs to the reign of Kattānemalla, probably a Nolamba chief. He is stated to have been ruling Ganga six thousand, with the title Chaladankakāra. The only other reference to Kattānemalla so far as is available is in an inscription discovered at Neralige (E.C. Vol. XV—Hassan Supplement, Inscription No. Arasikere 237). It records a battle between the Gaṅgas and the Nolambas during the reign of the Ganga king Mārasimha, in which Anṇavasayya, a hero on the side of the Gaṅgas, fought and wounded many chiefs on the side of the Nolambas among whom was Kattānemalla also.* Evidently the Kattānemalla of the present record is different from Kadḍāne or Kattāne appearing in some of the Gaṅga records as a contemporary of Śrīpuruṣa or Śivaināra II.

The present record is not dated. Since the other record (Arasikere 237) is dated in 971 A.D. during the reign of the Ganga king Mārasimha, the present record may also belong to about the latter half of the 10th century A.D. Paleographically also the record belongs to the same period.

The purpose of the record was to set up a pillar for the *gōṣāsa* of Nolamba gāvūṇḍa, son of Dēchagāvūṇḍa. As for the word *gōṣāsa* used in the present record it appears to mean *gōṣāhasa*, i.e., the valour shown in defending the cows. (See also M.A.R. 1942, p. 191 regarding the word *gōṣāsa*.) Nolamba gāvūṇḍa might have fought and died defending the cows and this pillar appears to have been set up in his memory. The headman of Madarikal has written the record, Sāmi Benayya got the stone prepared while Binnāni Nāgōja has done it.

11

At Asagod, Jagalur Taluk, on a stone built into a platform in front of the village.

Size 1½'×1'

ಜಗಲೂರು ತಾಲ್ಲೂಕು ಅಸಗೋಡಿನಲ್ಲಿ ಊರ ಮುಂದೆ ಕಟ್ಟಿಗೆ ಸೇರಿಸಿರುವ ಕಲ್ಲು
ಪ್ರಮಾಣ ೧½'×೧'

1. ಪ್ಲವಂಗ ಸಂತ್ಸರದ
2. ಕಾರ್ತಿಕ ಶು ಕೃಷ್ಣ ನಾಳರ
3. ತೃತ್ತಿ ಊರಿಗೆ ಕಸ್ತೂರಿ ರಂ
4. ಗಪ ನಾಯಕರ ಕೊಮರ
5. ಮದಕೇರಿ ನಾಯಕರು ರಂಗಯ
6. ನ | ಜಾತ್ಯಗೆ ಬಂದುದುಧಗ ಅಸಗೋ

* An inscription in the Maddur taluk, M 102, mentions a Chaladankakāra of the Pallavānava. Among his many titles is 'gajirajamalla' or 'gajirajamalla' which appears to be the same as Kattānemalla of the present record. This record is also not dated and appears to be of the same period as the present one.

7. ಡ ಗೌಡ ಮುತ್ತಿನ ಸತ್ತಿಗೆ ನಾಂವತ್ತಿಯ ಮ
8. ಗ ಕೊಡಿಲ್ಲಂಗಪನ ಮೊಂಮಗ ನಂಧು
9. ಲಂಗಣಗೆ | ಹಾಯಗಾರ ಹಾಯದ
10. ಮೆಟಗೆ ಕೊಟ ಹಾ ಉ . . . ಮಾನ್ಯ ||
11. . . . | ಪಂಡಮರು | . . .
12. ಉಟ ಮಾಡಬೇಕು || ಶ್ರೀ ಶ್ರೀ

Transliteration

1. Plavanga samtsarada
2. Kārtika sū 15 lu Nīra-
3. ttadi urige Kasturi Ram-
4. gapa nāyakara Komara
5. Medakeri nāyakaṛa Raṅgaya-
6. na | jātrege baṁdu yidaga Asagō-
7. da gauda Muttina sattige Sāvamtīya ma-
8. ga Koḍiḷḷiṅgapana moṁṁaṅga Saṁblu-
9. ḷiṅgapage | hāyigāle hāyida
10. mechuḷe kota hāṁ . . mānya
11. . . . | Pañchamaru |
12. uta māḍabēku | śrī śrī

Translation

On the 15th of the bright half of Kārtika in the year Plavanga, when Medakeri Nāyaka, son of Kastūri Raṅgappa Nāyaka, had come to Nīrattadi to attend the fair (jātre) of God Raṅgaya, (he) made some grant to Saṁbhu-lingapa, grand-son of Koḍi Lingapa and son of Muttina sattige Sāvanti the village headman (gauda) of Asagōḍ, having been pleased for crossing the hāyigāle pañchamas . . . etc, should enjoy the grant.

Note

The record belongs to the reign of the Chitradurga chief Medakeri Nāyaka, son of Kastūri Raṅgappa Nāyaka. Since the record is not dated in the śaka era it is difficult to know to which of the Medakeri Nāyakas who ruled Chitradurga, it belongs. Since there were only two Medakeri Nāyakas whose fathers bore the name of Kastūri Raṅgappa Nāyaka and also since only during the reign of the earlier of the two, the year Plavanga occurred it is possible that the Medakeri Nāyaka of the present record was the first. In that case the record may be taken as belonging to the reign of Immaḍi Medakeri Nāyaka who ruled Chitradurga during the middle of the 17th century A.D. The characters of the record also belong to about the same period paleographically. The given date, *viz.*, Plavanga saṁ Kārtika sū. 15, might therefore correspond to Sunday the 27th October 1661 A.D.

It records that the Chief attended the jātra or fair that took place at Nirtadi for the god Ranganātha and made some grant as a mark of appreciation for making some feat of crossing the hāyigāle, to Sambhulingappa son of Muttina sattiḡe Sāvanti, the headman of Asagōd.

12

At Asagōd Jagalur taluk, on a lingamūdre stone in the land belonging to Sēmbhulingappa.

ಜಗಲೂರು ತಾಲ್ಲೂಕು ಅನಗೋಡಿನಲ್ಲಿ ಶಂಭುಲಿಂಗಪ್ಪನ ಹೊಲದಲ್ಲಿ ನಿಂತಿರುವ ಲಿಂಗಮುದ್ರೆ ಕಲ್ಲು.

ಪ್ರಮಾಣ ೧೨' × ೧'

1. ಶ್ರೀ ಮುರಿಗೇಶ್ವಮಿ
2. ಮುಟಸೆಟಿ ಮಲಪ ಮುಟಕೆ ಹಕನಿ ಕೊ
3. ಟ . . ಹೊಲ

Transliteration

1. śri Murigeśvami
2. Mata seṭi Malapa mataka hakisi ko-
3. ta . . hola

Note

This short record registers a grant of some land to the Murige mutt by its disciple Malapa. Murige mutt is the famous Vīraśaiva mutt situated at Chitradurga. The record is not dated. It may belong to about the 18th century A. D. on paleographical grounds.

13

At Mugalikatṭe, Hoḷalkere taluk, on the pedestal of an image lying buried by the side of Kodēra Gurusiddappa's land.

ಹೊಳಲ್ಕೆರೆ ತಾಲ್ಲೂಕು ಮುಗಳಿಕಟ್ಟೆಯಲ್ಲಿ ಕೊಡೇರ ಗುರುನಿಧಪ್ಪನ ಹೊಲದ ಬದುವಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ವಿಗ್ರಹದ ಪೀಠದ ಮೇಲೆ.

1. ವರದಮ ನನ್ನನಹೊಸವೂರ ಬೋಳಿಗಾವುಣ್ಣ ಭಳರಿಯ
2. ಮಾಡಿನಿ ಪ್ರತಿಷ್ಠೆ ಮಾಡಿ ದೇವಿಯ ಮುನ್ನೆ ಬಿಟ್ಟ ಭೂ
3. ವಿ ಪುತ್ತರೇರಡು ಗದ್ದೆ ಕೊಳಗ ಪತ್ತೂ
4. ಇನ್ನೀಕೆಯ ಗದ್ದೆಯೊಡೆಯಂ ಮಾಡ
5. ಮಾಡಿ ಮಾಯಯ್ಯ ಇದನಳಿದಂ
6. ಕವಿಲೆಯ ಕೊನ್ನಂ

Transliteration

1. Varadama Nandanahosavūra Bōḷagāvunda Bhaḷariya
2. māḍisi pratishṭe māḍi dēviya munde biṭṭa bhu-
3. mi mattar eraḍu gadda kolaga paṭṭū

4. intikeyi gaddeyoḍeyayn Mada-
5. vāḍi Māyayya idan alidayn
6. kavileya kondam

Translation

(Goddess) Varadamma. Bōlagāvunḍa of Nandanahosavūr got (the image of) Bhalari prepared and having consecrated (the image) granted before the goddess two mattars of (dry) land and ten kolagas of wet land. Madavāḍi Māyayya is the owner of these dry and wet lands. He who destroys this is one who kills tawny cow.

Note

This record is on the pedestal of some seated image whose upper portion above the waist is broken and lost. The piece is lying in a field uncared for. The disposal of the drapery, the delineation of the lower limbs and the fine finish of the toes and nails prove that the image must have been a beautiful one.

The record which is in the beautiful, early Hoysala characters states that the image was that of Varadamma and it was got prepared and consecrated by Bōlagāvunḍa of Nandanahosavūr. He also granted certain lands to Madavāḍi Māyayya who probably was the priest.

No date is given in the record. It appears to belong to about the twelfth century A.D. paleographically.

14

At Anagōḍ, Anagōḍ hobli, Davangere taluk, on a stoneset up in the navarāmga of the Siddhēśvara temple.

Size 3' × 1½'

ದಾವಣಗೆರೆ ತಾಲ್ಲೂಕು ಅನಗೋಡು ಹೋಬಳಿ, ಅನಗೋಡಿನಲ್ಲಿ ಸಿದ್ಧೇಶ್ವರ ದೇವಾಲಯದ
ನವರಂಗದಲ್ಲಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ ೩' × ೩/೪'

1. ಶ್ರೀ ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯು
2. ದಯಾ ಸಾಲವಾಹನ
3. . ಸ ಉರಾದ್ಯ ವರುಷಂಗ
4. ಈ ೧೬೬೯ನೆಯ ಪ್ರಭ
5. ವನಾಮೊ ಸಂತ್ಸದ ಶ್ರಾವ
6. ಣ ಬಹುಳ ಚ ಮಿ ಶು
7. ಕ್ರವಾರ ಅನಗೋಡ ಶ್ರೀ
8. ಸಿದ್ಧಲಿಂಗ ದೇವರ ಗುಡಿ
9. ವಳಗೆ ನಿಲೆ ನಾನಾನ

10. ಕಮಾಗೆತ್ತಿ ಅರಸುಗ
11. ಳು ಮಠ . . ಣದಾ ನವ್ಯ
12. ಮಿಗಲು ಸಿದಲಿಂಗ
13. ದೇವರಿಗೆ . . ಪಾ . ದ
14. ವರು ಕಾಂಣಲ ಗೌಡರು
15. ನಾರಣ ಗೌಡರು ನಜ
16. ಗೌಡ ಪೇನಭೋಗ ಕಾಳಿ
17. ಪೆಯು . ಜ . ಕಾಗ್ಗಲ
18. ವರು ಕಾರಡಿಗಿರವಟ್ಟಿ
19. ಯ ನರ್ವಮಾಂನ್ಯ ಪು
20. ಪ್ಪದ ಸಿವಪ ಕಂಪರಗಿ
21. ರೆ ಮಲ್ಲಯ್ಯ ಬಾಡಗಿ ನಾ
22. ಗೋಜ ಅಕಾಸಾಲೆ ತಿ
23. ಪಂಣ ಕಾಯಿಕಾದ
24. ಮರಿಯಂಣ ಮಡಿವಾ
25. ಳರು ಚಕತಾಳವರ ಕಾ
26. ಮಗೆತಿ ಹಳ್ಳಿ ರಂಗಹೆ
27. ಕ್ಷಿಯಗಳ ತೆಂಪು ಪು
28. ಣ್ಯಸ್ತರು ಯೀ ನೆಲ್ಲದ
29. . . . ಭಾಗವಾದ
30. ಗರ್ಭದಲ್ಲ ಯ ಭೂಮಿ
31. ಯೊಳಗೆ ಗೊಪ್ಪ ಮೂ
32. ರು ಪಾದ ||| ಹೊರಬಿ
33. ದ ಗೆಲ್ಲಗ ಮಂ ತ್ರೀ ||

Transliteration

1. śrī svastī śrī Jayābhyu-
2. dayā Śālivāhana,
3. .śaūrādya varuṣaṁga-
4. lu 1669 neya Prabhā-
5. va nānuṣa saṁtsāda Śrīva-
6. na bahula 5 mī Su-
7. kravāra Anagōḍa śrī-
8. Siddalinga dēvara gudi
9. valage ale śāsāna-
10. Kamāgetti arasuga-
11. lu matha . . . nādā svā-
12. mugaḷu Sidalinga

13. dēvarige . . pā . da-
14. varu Kāmpnela gaudaru
15. Nāraṇa gaudaru Naja-
16. gauda sēnabbhōga Kāli-
17. seyu . ja . Kāggala-
18. varu Kāraḍige Ravalai-
19. ya sarvamāṃnya pu-
20. shpada Sivapa Kammaragi-
21. re Mallayya bādagi Nā-
22. gōja akasāle Ti-
23. paṃna Kāyikāda
24. Mariyanna inadivā-
25. laru Chika tālavara Kā-
26. mageti halli Raṅga ha-
27. laiyagala taṃna pu-
28. ṃnyastaru yi sallada
29. bhāgavāda
30. garbhadalli yi bhūmi-
31. yolage goppa mū-
32. ru pāda !!! hora bi-
33. da gallaga maṃ śrī-

Translation

Be it well. In the victorious Śālivāhana year 1669] Prabhava, on Friday 5th of the dark half of Śrāvaṇa (is set up) the stone *śāsana* in the temple of the god Siddhalinga dēvaru at Anagōḍ. Kāṃnagēti arasu and the svāmi of . . . maṭha (granted) to the god Sidalinga dēvaru . . . [witnesses] Kāmpnelagauḍa, Nāraṇagauḍa, Najagauḍa, the village accountant Kālise, Kāraḍiga Ravalaiya, Sarvamānya pushpada Sivapa, Kammaragire Mallayya, carpenter Nāgōja, goldsmith Tipanna, Kāyikāda Mariyanna and others. In case of division three portions to . . . good fortune.

Note

The record belongs to the reign of the Chitradurga Chiefs. The name of the ruler is not mentioned and is merely stated as Kāṃnagēti arasu. Since the record is dated in 1747 A. D. it might belong to Rangappa Nāyaka.

It appears to register some grant, the details of which are lost, to the god Siddhalinga dēvaru in whose temple the inscription stone is set up, by the Kāṃnagēti Chief and the svāmi of some maṭha, the name of which is lost. A number of witnesses have been named such as the village headman, the village accountant, and members of various guilds like carpenter, blacksmith, goldsmith, washerman, etc.

The details of the date, *viz.*, ś 1669 Prabhava sam. Śrāvaṇa bi. 5 Śukravāra, correspond to Friday the 14th August 1747 A. D.

MANDYA DISTRICT

15

At Dodḍa-Arasinakere, Chikka Arasinakere hobli, on a stone lying in the paddy field in front of the village.

Size 5½' × 2½'

ಚಕ್ಕ ಅರಸಿನಕೆರೆ ಹೋಬಳಿ ದೊಡ್ಡ ಅರಸಿನಕೆರೆಯ ಊರ ಮುಂದಿನ ಗದ್ದೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ ೫½' × ೨½'

- 1 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಸನ್ನ ಸಹಿತಂ ಶ್ರೀಮತ್ಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ
- 2 ಹೊಯಸಳ ಭುಜಬಳ ಶ್ರೀ ವಿರಬಲ್ಲಾಳ ದೇವರೈರು ಪ್ರಭುವೀ ಸಾಂಬ್ರಾಜ್ಯಂಗೆ
- 3 ಯುತ್ರಮಿರಲು ಸಕವರಪ ಸಾವಿರದ ಯಿನ್ನೂರ ನಾಲ್ಕತ್ತೊಂ
- 4 ಭತ್ತನೆಯ ಚತ್ತಭಾನು ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಬ ೫ ನೋ
- 5 ಶ್ರೀಮದನಾದಿಯಗ್ರಹಾರಂ ಮುಮ್ಮಡಿ ಚೋಳ ಚತುರ್ವೇದಿ ಮಂಗ
- 6 ಲವಾದ ಹಿರಿಯರನ್ನ ಕೆಷೆಯ ಶ್ರೀಮದಶೇಷ ಮಹಾಜನಂಗಳು
- 7 ತಮ್ಮೊಳಗೆ ಸರ್ವೈಕಮತ್ಯವಾಗಿ ಪೊಡಂಬಟ್ಟು ಶ್ರೀ ಮಾಧವ ದೇವರ ಸಂ
- 8 ನಿಧಿಯಲ್ಲಿ ಶ್ರೀಮನ್ನ ಹಾಪಸಾಯಿದುರಮಪ ವಿರುಪಣ್ಣನವರ
- 9 ಅಂಣ್ಣ ನಾಗಪನ ಮುಂದಿಟ್ಟು ಬರೆದ ಧ್ರುವ ಉಂಡಿಗೆಯ ತಿರ ಸಾ
- 10 ನನದ ಕ್ರಮವೆಂತೆಂದದ ಆ ಮಹಾಜನಂಗಳ ಪೊಳಗಿದ ಪ್ರಿತಿಯ
- 11 ಗೋವಿಂದೈಯನ ಪಡೆಯಂಣ್ಣನ ಬಾಗೆಗೆ ಆ ಪಡೆಯಂಣ್ಣ . . . ಳ ಕಟನ
- 12 ಗಂಣ್ಣ ಸಾವಿರದೇವನೊಳಗಾದ ಪ್ರಿತಿಗೆ ಪ್ರತಿ ೧೦ | ಕ ಹಳಗಳ ಪ್ರತಿ
- 13 ಕಾಡುಕೊತ್ತನ ಹಳಯ ಸಂಭವದುತ್ತರಮಂ ಬೊವನ ಭಾಗೆ ೧|| ಆಲ
- 14 ಬುಜ ಹಳ ೨|| ಹೊಲ ಕಾರುರಯ ಹಳಗೆ ೧|| ಪ್ರತಿ ಕೋಡಿ ಹಳ | ಪ್ರಿ ೧
- 15 . . . ಷ ಹಳ ೧ | ಬಿದಿರ ಹಳ ೧ | ಗುಡಿಯ ಭಾಗೆಗೆ ಹೊಸ ಹಳ ೧|| ಅಂತು
- 16 . . . ಚೋಳಹಳವ್ರಿ ೩ ಅನ್ನು ೧೦ | ವರದಂಣ್ಣ ನಾರಣದೇವನ ಬಾಗೆ ಪ್ರತಿ ೧
- 17 . . . ಹಳಗಳ ಪ್ರತಿ ಕಾಳಕೊತ್ತನ ಹಳ ರಂಗನಾಯಕನ ಭಾಗೆ ೧|| ಚಾಕನ ಹಳ
- 18 ವೃತ್ತರ|| ಅಂಣ್ಣಂಗೆಣ್ಣ|| ಅನ್ನೂರು|| ಕಾರುಹಳ | ಪ್ರಿ ೧ ಮೆಳಹಳ ಪ್ರತಿ ೩
- 19 ೧೦ | ನಾಗಂಣ ವರದ ಭಾಗೆಯ ೧೦ | . . . ದ ಹಳಯ ಪ್ರಿ
- 20 ಕಾಳಕೊತ್ತನ ಹಳ ೧|| ಮಹಾದೇವರ ಹಳಯ
- 21 ಹಳಪ್ರತಿ ಬೀರಗಾಡ ನಾಗ
- 22 ಮೆಳೆ ಹಳ ೩ ಅನ್ನು ೧
- 23 ನಾರಣ . . . ಹಳಗಳ ಪ್ರಿತಿಯ ಪೊಕಲ ಕುಳ
- 24 ವನ ಭಾಗೆ ೧|| ಸೆಟ್ಟಿಹಳ ೨|| ವಲ
- 25 ಕಾರುರ ಹಳ | ಪ್ರಿ ೧ ಕೋಡಿಹಳ | ಪ್ರಿ ೧
- 26 ಅಂಣೂರು|| ಕಾರಡಿ ಕೆಪ್ಪ ಸೇನಬೋವನ ಹಳಯ ಊರ್ಧಭಾಗೆ ಗದೆಗೊಡಿ
- 27 ವಿ ೧ ಮೆಳಹಳ ಪ್ರತಿ ೩ ಅನ್ನು ೧೦ | ಯಮರಿಯಾದೆಗೆ ನಾಲ್ಕು ತತ್ತಿನ ಮಹಾ
- 28 ಜನಂಗಳ ಹಳಗಳ ಸ್ತಾನ ಮಾನ್ಯವೋಗಾಗಿ ಚತುರ್ವೇದಿಯ

- 29 ಗದ್ದೆ ಬೆದ್ದಲನುತ್ತು ಸರ್ವಸ್ಯಾಂಯವೊನುಳುದನು ಅನುಭವಿಸಿಕೊಂಡು
 30 ಬಹೆರು ಕ್ಷೇತ್ರಗೂಡಿಕೋಡು ಕ್ಷೇತ್ರಗೂಡಿಯಿಹುದು ಆರೊಬ
 31 ರುವೂರ ಬಿಟ್ಟು ಕ್ಷೇತ್ರವ ಬಿಟ್ಟು ಹೋದವರು ಆರು ಆದರು ಆ
 32 ಕ್ಷೇತ್ರದಲಿ ತತ್ತ ನ್ನಿತವನು ತೆತು ಹೋಗುವರು

ಹಿಂಭಾಗ—

- 33 ಗುಡಿಯ
 34 ದಹ
 35
 36 ಣ ನೊಡವೆ ತಂಮಂಗೆ ತಂಮನೊಡವೆ
 37 ಅಂಣ್ಣಿಗೆ
 38 ಹಿರಿವೊರು ಪುಟಣದೊಳಗೆ ತಪ್ಪು ತಲೂಡಿ
 39 ದಂಡವ ಕೊಳಲಿ ಆ ಸೇನಬೋವನ ಹಳೆಯ ಗದೆ
 40 ವೊಳಗೆ ಬ್ರಾಹ್ಮರ ಭಾಗೆಯ ಉರ್ಧಭಾಗೆ ಕಳೆದು
 41 ಯ ಅರ್ಧಭಾಗೆಯ ಗದ್ದೆ ಬೆದ್ದಲು ಸರ್ಬ್ಬ
 42 ಸೇನಬೋವ ರಂಗೂಗೆ ಸಲುದು ಮೇಣ್ಣ
 43 ಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ ಶ್ರೀ ವೀರಬಲ್ಲಾಳ ದೇವದ್ವರಾಣಿ ಮಾವತ
 44 ಸಿರದಾನೆ|| ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋ
 45 ಹರೇಶಿ ವನುಂಧರಾಂ|| ಸಪ್ತವರ್ಷ ಸಹ
 46 ಸ್ವಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿ|| ರಗುವಿನ
 47 ಹಣ
 (48 ರಿಂದ 54 ಪಂಕ್ತಿವರೆಗೆ ಏನೂ ಕಾಣುವುದಿಲ್ಲ)
 55 ವೃತ್ತಿಯ ಮರಿಯಾದೆ
 56 ವಳಿ ಮ ನಂದು
 57 ಗೆ ಗದೆ
 58 ಳಗೆ ಗದೆ ನ ಗೂಡಿ
 59 ಮ ತಂಮ ಹಳಗಳ ಉಳ ಗದೆ ಬೆದ್ದಲು
 60
 61 ಶ್ರೀ ಶ್ರೀ ವೀರಬಲ್ಲಾಳ ದೇವದ್ವರ ಪೊಪ್ಪ
 62

Transliteration

- 1 svasti samasta-prasasti sahitaṁ śrīmat-pratāpa-chakravartī
2. Hoysala-bhujā-bala Śrī-Vīraballāḷa dēvarsaru pṛithuvī sāmbraṅgyaṁ ge-
3. yuttam uralu saka varuṣha sāvīrada yimnūra nālvattom-
4. bhattaneya Chitrabhānu saṁvatsarada Kārttika ba 5 80
5. śrīmad anādiy-agrahaśrām Mummaḍi Chōḷa Chaturvēḍi māṁga-
6. lavāḍa Hiriyaśanakereya śrīmad aśēṣha māhāṣṇāṁgaḷu

7. tannolage sarvvaikunatyav āgi voḍaṁbattu śrī Māhava dēvara saṁ-
8. nidiyalli śrīṇan mahāpasāyitharuṁ apa Virupannanavara
9. amṇa Nāgapana unupditu bareḍa dhruva umḍigeṇa tira sā-
10. sanada kramav eṁtemdaḍe ā mahājananṅala vūhgaḍa vṛitiya
11. Gōvundaiyana Pacheyanṅanaa bhāgege a Pacheyanṅna . la kaṇi Na-
12. gamṇa Sāmidēvan oḷagāḍa vṛitige prati 10¹ ka haḷigala vṛiti
13. Kāḍukottana haḷiya sambhavad-uttāraman Bovana bhāge 1¹ Āla-
14. buja haḷi 2¹ hola Kaururaya haḷige 1¹ vṛiti Kōḍihaḷi 1¹ vṛi 1
15. . . . ṛe haḷi 1¹ Bidirahaḷi 1¹ guḍiya bhāgege Hosahaḷi 1¹ aṁtu
16. . . . Chōle haḷi vṛi 3 aṁtu 10¹ Varadaṁṇa Nārana dēvana bhāge
vṛiti 1
17. . . . haḷigala vṛiti Kālakottana haḷi Raṁganāyakana bhāge 1¹ Chau-
kana haḷi
18. vuttara 1¹ Aṁṇṇaṁgeṇe 1¹ aṁṇṇūru 1¹ Kāruhaḷi 1¹ vṛi 1 Meḷahaḷi vṛiti 3
19. 10¹ Nāgampa varada , bhāgeṇa 10¹ . . . da
haḷiya vṛi
20. Kālakottana haḷi 1¹ Mahādēvanahaḷiya
21. . . . haḷi vṛiti Biragauda Nāga
22. Meḷahaḷi vṛi 3 aṁtu 1
23. Nārana haḷigala vṛitiya vokala kuḷa "
24. vana bhāge 1¹ Settahaḷi 2¹ vala
25. Kārura haḷi 1¹ vṛi 1 Kōḍihaḷi 1¹ vṛi 1
26. Aṁṇūru 1¹ Kāraḍikere Sēnabōvana haḷiya ūrdha bhāge gaḍe gūdi
27. vṛi 1 Meḷahaḷi vṛiti 3 aṁtu 10¹ vṛi mariyāḍeṇe nālku tattina mahā
28. jananṅala haḷigala stāna mānya voḷagāgi chatuṣ-simeya
29. gaḍḍe beddalān uttu sarvva svāmyavon uḷḍanu anubhavisikomdu
30. baheru kshētra-guḍi hōhu kshētragūdi yihudu āroba-
31. ru vūra bitu kshētrava bitu hōdavaru āru āḍaru ā
32. kshētradaḷi tattat-stitavānu tetu hōguvaru

Back side .

33. guḍiya
34. daha
35.
36. nan oḍave tammāṅge tammanodaḍe
37. aṁṇṇaṁge
38. Hirivūru paṇaṇadoḷage tapu tuiḍi
39. daṁḍava kolali ā Sēnabōvana haḷiya gaḍe
40. voḷage brāhmara bhāgeṇa ūrdha bhāge kaledu
41. ya ardha bhāgeṇa gaḍḍe beddalu sarbba
42. sēnabōva Raṁgūge salu du mēre

43. pratāpa cakravartī śrī Vīraballāla dēvarsar āne māvata
 44. . . . sira dāna || sva-dattāṃ para dattāṃ vā yō-
 45. harēti vasumdharaṃ | sashthi varsha saba-
 46. srāni viśhtāyāṃ jāyatē krūni || Raguvinā
 47. hana
 48. (seven lines from here have completely worn out)
 55. vṛittiya mariyāde
 56. vali ma samdu
 57. ge gade
 58. lage gade sa gūḍi
 59. ma taṃma haḷigala uḷa gade beddalu
 60.
 61. śrī śrī Vīraballāla dēvarsara voppa
 62.

Note

Most of the inscriptions published by Mr. Rice under Maudya and Malavalli Taluks are incomplete and in many cases inaccurate. This is very well accounted for by the fact that the inscriptions in the Malavalli Taluk were copied by Mr. Rice before the Archaeological Department was formed. Almost every printed inscription has appended to it the remark "further portion illegible." But on examination *in situ* a large number of them was found to be perfectly legible. A short re-survey tour in parts of Malavalli Taluk resulted in the collection of many new inscriptions and complete revision of many inscriptions already printed. The very first inscription in the Malavalli Taluk published by Rice (Ml. 1), for example, contains sixty-two lines while only eight lines had been read by him.

This inscription (Ml. 1) was found by Rice in front of the Mādhava temple at Doddā-Arasinakere. But it is a pity that while the temple, the original structure of which goes back to the Chōla period, is in an awful state of ruin, the inscription slab has been removed to the paddy fields in front of the village by a villager for use in the construction of a bund to his fields, thus causing much damage to the record itself.

The record belongs to the reign of Ballāla III, the Hoysala emperor. As regards the date there appears to have been some discrepancy. The śaka year 1249 was not Chitrabhānu as given in the record, but Prabhava. If śaka year is taken into account the details of the date would correspond to the 4th November 1327 A.D. in which case the week day does not tally with that given in the record. If the cyclic year Chitrabhānu on the other hand is taken into account, it would correspond to śaka 1264 during the reign of Ballāla III in which case the details of the date answer to 18th November 1342 A.D., a Monday, as in the record and thus the latter might be the possible date of the same.

All the mahājānas of the agrahāra—Mummadi Chōja Chaturvēdī Mangala alias Hiriyaśanakere—agreed among themselves and placed on record the details of the vrittis enjoyed by the persons connected with the temple. It is interesting to note that a number of villages named in the record like Kādu Kottana Halī, Kōḍihālī, Bīdirahālī, Hosahālī, Annangere, Annūru, Kāruhālī, Melahālī, Settihālī, etc., in which the vrittis had been distributed, are still to be found around Hiriyaśanakere, the modern Dodda-Arasinakere. The record is stated to have been placed before Nāgapa, brother of the Mahāpasāyitha Virupanna, who appears to have wielded great influence among the mahājānas of that place. It is worthy of note that it is stated that the right of possession remained only for as long as the person remained in that place while it ceased when he left the place.

16

On a stone in the tamarind grove to the north-east of Dyāvārahālī, Chikka-Arasinakere hobli.

ಚಿಕ್ಕ ಅರಸಿನಕೆರೆ ಹೋಬಳಿ ದ್ಯಾವರಹಳ್ಳಿಯ ಈಶಾನ್ಯಕ್ಕೆ ಇರುವ ಹುಣಿಸೋಪಿನಲ್ಲಿ ನಿಂತಿರುವ ಕಲ್ಲು.

1. ಸ್ವಸ್ತಿ ಶ್ರೀಮನುಮಹಾವಂದನೇ
2. ಶ್ವರ ಶ್ರೀಭುವನಪಲ್ಲ ತಳಿಕಾಡು
3. ಕುವಳಾಲ ನಂಗಲ ಗಂಗವಾಡಿ
4. ನೋಂಬವಾಡಿ ಉಚ್ಚಂಗಿ ಬ
5. ನವಾಸೆ ಹಾನಂಗಲು ಗೊಂ
6. ಡ ಭುಜಬಳಿ ವೀರಗಂಗ ಪ್ರ
7. ತಾಪ ಹೊಯ್ಯಳ ಶ್ರೀನಾರ
8. ಸಿಂಗದೇವರು ದೋರನಮುದ್ರೆ
9. ದಲ್ಲ ಪ್ರತುವೀ ರಾಜ್ಯಂಗಯ್ಯತ್ತಿ
10. ರೆ ಶ್ರೀಮನ್ನಹಾಪ್ರಧಾನಂ ಸರ್ವಾಧಿಕಾ
11. ರಿ ದಂಡ
12. ನಾಯಕ ಬಿಟ್ಟಮಯಂಗಳ
13. ನು ಪ್ರಿಂ ದಿಪ್ಪನು ನೊ
14. ಪೆಗ್ಗಡೆಯ ವಾರ
15. ದ ಮಾದಿವೆಗ್ಗಡೆಯು ಸರ್ವ್ವ
16. ಜಿತ್ಸಂದತ್ಸರದ ಕಾರ್ತಿಕ
17. ಯ ಅದಿವಾರದ
18. ಂದು ಪಿರಿಯರನನ ಕೆಣಿಯ
19. ಮಾಧವದೇವರ ಮಾಧವ ಬೋಳ
20. ಯನ ಹಳ್ಳಿಯ ಸುಂಕ ಅನ
21. ಂತಕ ಗಾಣವ

22. . . ಮೊದಲಾದ . . . ನುಂ
 23. ವೆಲ್ಲವಂ ತಳಕಾಡಗೆ
 24. . ಧರ್ಮ ಯ ಧರ್ಮವಂ ಕೆಡಿಸಿದನ
 25. ತ ಗಂಗೆಯ ತಡಿಯಲು ನಾಯಿ
 26. ರ ಕವಿಲೆಯ ಕೊಂದ ಇದಂ ರಕ್ಷಿಸಿದಾ
 27. ತಂ ಗಂಗೆಯ ತಡಿಯಲಿ ನಾಯರ
 28. ಕವಿಲೆಯ ರಕ್ಷಿಸಿದ ಮಂಗಳ ಮಹ
 29 ಶ್ರೀ

Transliteration

1. svasti śrīmanu mahāmaṇḍalē-
 2. śvara tribhuvana-malla Talekāḍu
 3. Kuvalāla Naṃgaḷi Gaṃgaṇḍi
 4. Nonambavāḍi Uchchaṃgi Ba-
 5. navāse Hānumgaḷu gomp-
 6. da bhujabala vīragamga pra-
 7. tāpa Hoysala śrī Nāra-
 8. ṣṃga dēvaḷu Dōraṃṇudra-
 9. ḍaḷi prituvi-rāṃyam gayvuttu-
 10. re śrīman mahāpradhānam sarvādhikā-
 11. ri ḍaṇḍa-
 12. nāyaka Bittumayamgala-
 13. nu prim dippanu nū
 14. veggadeya vāra-
 15. da Mādiveggadeya Sarvva-
 16. jit samvatsarada Kārttika
 17. ya Ādivārada-
 18. ṇḍu Hiriyarasana-keṇeya
 19. Mādhava dēvara Mādhava-Chōla-
 20. yana haḷliya ṣṃka āsa-
 21. ṇṭaka gāṇava
 22. . . ḍaḷaḍa . ṣṃ
 23. vellavaṃ Talekāḍa . . . ge . . .
 24. dharmma yi dharmmavaṃ kedisidana-
 25. ta Gaṃgeya taḍiyalu sāyi-
 26. ra kavileya koṇḍa idam rakṣisidā-
 27. tam Gaṃgeya taḍiyali sāyira
 28. kavileya rakṣisida maṃgala maha
 29. śrī

Note

This record registers a grant made by Mādiveggade of certain customs of Mādhava Chōleyanahalli (a village) of the god Mādhava of Hiriyaśasanakere, to some person belonging to Talkad whose name is lost. The great minister and commander-in-chief Biṭṭimayya appears to have sanctioned this grant. The grant was made during the reign of the illustrious mahāmaṇḍaśvara Tribhuvanamalla bhujabala Viragangapratāpa Hoysala śrī Nārasiṅga dēva—evidently Nārasiṃha I, the Hoysala emperor. No śaka date is given and the cyclic year Sarvajit corresponds to 1167 A.D.

17

At Aruhanahalli, Chikkarasnakere hobli, on a vīraḡal standing in the field belonging to Khajāneyya's son Siddiah.

Size 4' × 3'

ಚಕ್ಕರಸಿಂಹೇ ಹೋಬಳಿ ಸರ್ವಮಾನ್ಯ ಅರುಹನಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಬಜಾನೆಯ್ಯನ ಮಗ ಸಿದ್ಧಯ್ಯನ ಹೊಲದಲ್ಲಿರುವ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ ೪' × ೩'

- 1 ಸ್ವಸ್ತಿ ಸಲಾಮ್ಯ ಸಂವತ್ಸರದ ಆಸ್ವಿಜ ಸು ೧ ಆ ಕೀರ್ತ್ತಿಯರ್ಪರ ಮಕ್ಕಳು ನಾಗರ್ದರು.
ಸ್ವರ್ಗಸ್ತರಾದಲ್ಲಿ ಕು .
- 2 ಬಯಚಕ್ಕದವರು ಬಾಯಿದೇವಿಯರು ಮಾದರಗಲುಡಿ

Transliteration

- 1 svasti salāmya saṃvatsaraḡa Āsvija su 1 Ā Kīrttiyarsara makkaḡu
Nāḡarsaru svaragastarādali ku . .
- 2 Bayichakka/davaru . Bāyi dēviyaru Mādara gaḡuḡi

Note

This is a vīraḡal set up in memory of Nāḡarasa, son of Kīrttiyarasa, chief of Aruhanahalli. With him appears to have died his three wives Bayichakka, (?) Bāyidēvi and Mādara gavudi.

The date of the record is given as Saumya saṃvatsara Āsvija su 1 Āditya vāra.. No śaka year is given. Since we know from other records that Kīrttiyarasa lived in the early part of the 14th century A.D. and also since the characters belong to the same century it is possible that the given date might correspond to Sunday 2nd September 1369 A.D.

Among the other sons of Kīrttiyarasa the following are known: Bāchappa, Dēvappa, Hiriyaḡavichappa and Chikkabayichappa.

18

At Aruhanahalli, Chikkarasnakere nobli, on a stone to the west of the Āṇjanēy temple

Size 5' 3" × 1' 2"

ಚಕ್ಕ ರಸನಕೆರೆ ಹೋಬಳಿ, ಅರುಹನಹಳ್ಳಿಯಲ್ಲಿ ಅಂಜನೇಯ ದೇವಸ್ಥಾನದ ಪಶ್ಚಿಮಕ್ಕೆ ಕಿರ್ತಿರಾಜು ಅಂಗಳದಲ್ಲರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ ೫'೩"×೧'೨"

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಅರುಹ
- 2 ನಹಳಿಯ ಕೀರ್ತ್ತಿಯರ್ಸ
- 3 ರ ಮಕ್ಕಳು ಬಾಚಪ್ಪನವರು
- 4 ಆತನ ತಂಮ ದೇವಪ್ಪ ಸ್ವರ್ಗಗಸ್ತ
- 5 ನಾದ ದಿನಲು ಸುಭಕ್ರಿತು ಸ
- 6 ಂ ವ್ರತ್ಸ್ರರದ ವಯಿಶಾಬ ಸುಧ
- 7 ೨ ಶು ದಿನ ದೇವಪ್ಪ ಆ ದೇವಪ್ಪನ
- 8 ಅರಸಿ ಬಯಿಚಕ್ಕಂಗಲು
- 9 ಕೂಡಿ ಬಾಚಪ್ಪನವರು ರೂ
- 10 ಹ ಬರಿಸಿ ನಿಲ್ಲಿದ ಕಂಬ್ಬ

Transliteration

- 1 svasti śrīnātu Aruha-
- 2 na haliya Kīrttiyarsa-
- 3 ra makkalu Bāchappanavaru
- 4 ātama tamma Dēvappa svarggasta-
- 5 nāda dinaḥ Subhakritu sa-
- 6 mva[tsa]jraḍa Vayisākha sudha
- 7 2 śu dina Dēvappa ā Dēvappana
- 8 āasī Bayichakkamgeṭi
- 9 kiṇḍi Bāchappanavaru rū-
- 10 ha barisi nilḷida kambba

Translation

Be it well. The day on which Dēvappa, younger brother of Bāchappa son of the illustrious Kīrttiyarasa of Aruhanahalli died, was Friday the 2nd of the bright half of the month Vaiśākha in the cyclic year Subhakritu.

To Dēvappa and his queen Bayichakka, Bāchappa got the figures carved and erected the pillar.

Note

The record had been published by Rice as MI. 13. The reading of it has now been revised. The vīraḡal which contains the record was set up in memory of Dēvappa and his wife Bayichakka by Dēvappa's elder brother Bāchappa. Dēvappa and Bāchappa were the sons of Kīrttiyarasa, the chief of Aruhanahalli. The śaka year is not given in the record. Since Kīrttiyarasa lived in the early part of the 14th century

A. D. as noticed in E. C. III Ml. 4, 12 etc., the cyclic year Śubhakṛitu might correspond to A. D. 1362. But in that year there were two Vaiśākhas and in neither of them the 2nd day of the bright half is Friday as mentioned in the record.

19

At Tippūr, Chikkarasamakere hobli, on a viragal standing in the field belonging to Kempegauda, son of Chikkavenkaṭe gauda.

Size 6' x 4'

ಚಕ್ಕರಸಿನಕೆರೆ ಹೋಬಳಿ ತಿಪ್ಪೂರು ಗ್ರಾಮದಲ್ಲಿ ಚಕ್ಕವೆಂಕಟೇಗೌಡನ ಮಗ ಕೆಂಪೇಗೌಡನ ಹೊಲದಲ್ಲಿ ನಿಂತಿರುವ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ ೬' x ೪'

1. ಸರ್ವಜಿತು ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಶು ೫ ಲು ಬನಿಯ ತಿಪ್ಪೂರ ಒಡೆಯ
2. ದಾಸನ ಮಗ ನಿರಂಗನೂರ ಉಡೆಯಂ ಹೆಂಗೊಲೆಯಲ್ಲಿ ವಸಕ್ಕೆ ೮
3. ತನ ಮಗ ತಿಮ್ಮಣ ಮಾಡಿನದ ಗೋವಿನರರುಣ ಬಹ ವಿರಗಲು

Transliteration

1. Sarvajitu samvatsarada Kārttika śu 5 lu Bastiya Tippūra Oḍeya
2. Dāsana maga Niranganūra uḍeyam heṅgoleyalli vasakke 8-
3. tana maga Timmaṇa mādisida govinararugaṇa baha
viragalu

Translation

On the 5th of the bright half of Kārttika in the year Sarvajitu, Siranga, son of Dāsa, lord of Basti-Tippūr [died] in a raid where women were being molested and killed. His son Timmaṇa erected the viragal.

Note

This is a viragal which records the death of a hero by name Siranga, son of Dāsa the oḍeyu of Bastiya Tippūr. Siranga appears to have fought and died defending the women of his village whom the enemies tried to molest. His son Timmaṇa erected this viragal in memory of his father. The viragal has five panels of sculpture. Each panel is beautifully carved, like so many other viragals in Aruhahalli, the neighbouring village. No śaka date is given. The characters appear to belong to the 14th or 15th century A. D. and the given date, viz., Sarvajitu sam. Kārttika śu. 5 might correspond to Thursday the 6th October 1407 A. D.

20

At the same village Tippūr, Chikka-arasinakere hobli, on a stone in Kulavādi Muṇṇiga's land.

Size 4' x 3'

ಚಕ್ಕರಸಿನಕೆರೆ ಹೋಬಳಿ ತಿಪ್ಪೂರಿನಲ್ಲಿ ಕುಳವಾಡಿ ಮುಣ್ಣಿಂಗನ ಹೊಲದಲ್ಲಿರುವ ಶಾಸನ.

ಪ್ರಮಾಣ : ೪' x ೩'

1. ಶ್ರೀ ಸೊನ್ನ ಸಮಸ್ತ ಭುವನಾತ್ರಯಂ ಶ್ರೀಪ್ರಿತುವೀವ
2. ಲ್ಲಭಂ ಮಹಾರಾಜಾಧಿರಾಜಂ ಪರಮೇಶ್ವರಂ ಪರಮ ಭಟ್ಟಾ
3. ರಕಂ ಯಾದವಂ ಕುಲಾಂಬರದ್ಯುಮಣಿ ಸಮ್ಯಕ್ ಚೂ
4. ಡಾಮಣಿ ಮಲೆರಾಜರಾಜ ಮಲಪರುಳು ಗಂಡ ಗಂಡ
5. ಭೇರುಂಡ ಸನಿವಾರ ಸಿದ್ಧಿ ಗಿರಿದುರ್ಗಮಲ್ಲ ಚಲದಂಕ
6. ರಾಮ ವೈರಿಭ ಕಂಠೀರವ ಮಂಡಳಿಕರಗೊಂಡ ಗಂ
7. ಅದಿಯಮ ಕುಲ ಸಜನ ಕಾಂಚಿ ಕೊಂಡ ನಾ
8. ಕನಪುರ ಮಗರರಾಜನಿರ್ಮೂಳ ಚೋಳರಾಯಪ್ಪ
9. ತಿಪ್ಪಾಚಾರ್ಯ ಯ ಸಮುದ್ಧರಣ ಕಾಡವರಾದೇಸಪಟ್ಟ ನಿ
10. ಸ್ತಂಕಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ ಹೊಯಸಳಭಜಬಳ
11. ಶ್ರೀ ವೀರ ಬಲ್ಲಾಳ ದೇವನು ಪ್ರಿತುವೀರಾಜ್ಯಂಗಯ್ಯತ್ತಿರ
12. ಲು ದ ತಿಪ್ಪುರ ಕವಿಕಂದಪ್ಪರ ಸಿನ್ಹ ಬಾ
13. ಳ ಚಂದ್ರದೇವರ ಮಕ್ಕಳು ಗುಂಮ ನು
14. ಕಂದರ್ಪ ನ ಮಕ್ಕಳು ಬೋವಂಣನು ಚಂಣನು
15. ಯ ತಿಪ್ಪುರ ಪಟ್ಟಣ ಸ್ವಾಮಿಗಳ
16. ಮಕ್ಕಳು ಚಿ ಸೆಟ್ಟಿಯ ಮಗ ಪಟಿಡಿ ಸೆಟ್ಟಿಗು ನಕ
17. ರ ಸೆಟ್ಟಿ ಪಟ್ಟಣ ಸ್ವಾಮಿ ಚಕ್ರವರ್ತಿಯ ಮಗ ಅಂತ
18. ಪ್ಪ ಯತಿವರಿಗೆ ಕೊಟ್ಟ ಶಾಸನದ ಕ್ರಮವೆಂತೆಂದರೆ
19. . . . ಅಣ್ಣನ ಒಡವೆ ತಂಪ್ಯಂಗಿ ತಂಪನ ಒಡವೆ ಅಂಣ್ಣಂ
20. ಗೆ ಮಾವನ ಒಡವೆ ಅಳಿಯಂಗಿ ಅಳಿಯನ ಒಡವೆ
21. ಮಾವೆಗೆ ಸೇರ್ದು ಕೊಂಡು ಸಪ್ರತಿಬದ್ಧದೆ ಗಂಡನುಳ್ಳಡೆ ಪಡ
22. ವೆಯ ಹಳಿಗೆ ಸುಡುವುದು ತೊತ್ತಪ್ಪಡೆ ಎಳೆದು ಬಿ
23. ಸುಡುವುದು ಹಗಲು ನೂಳೆ ಯಿರುಳು ಸಪ್ಪನೆ ಪೊ
24. ಡಲಲಿ ಪೊಕ್ಕಲ ರಣಕ್ಕೆ ದಂಡವಿಲ್ಲ ಮತ್ತೆ ಸ
25. ತ್ತುದು ಹಣ ತುಂಬಿದುದು ಕಳಗು ಬಿನಾಡಿ
26. ಕೊಡುವುದು ಹಾದರಕೆ ದಂಡವಿಲ್ಲ ಆ ಪಟ್ಟಣ
27. ಸ್ವಾಮಿಗಳಿಗೆ ಸಲುವ ವಾನ್ಯ ಮನೆ
28. ಸ ೨ ಚಿಕ್ಕ ಕಾಟಣಿಗೆಪೊ ಗದ್ದೆಪೊಳಗೆ
29. ಮನೆಗೆ ಬಂದು ಪಟ್ಟಣ ಸ್ವಾಮಿಗಳಿಗೆ ಎರೆ
30. ಡು ಬೆದ್ದಲು ೧೨೦೦ ಚಿಕ್ಕ ಕಾಟಣಿಗೆಪೊ ಪಟಣ
31. ಸ್ವಾಮಿಗಳಿಗೆ ಹಿರಿಯ ಕಾಟಣಿಗೆಪೊಲ ಚಿಕ್ಕಣನ
32. ಎರಡು ಕಂಡುಗವನು ಜಯ ಆರ್ಚನೆಗೆ ಬಿಟ್ಟನು ಹರಿಯ
33. ಮನೆಗೆ ಪ್ರತಿಭಾಗೆನ ಮನೆಗೆ ಪ ೨ ಹೊಲೆಯರ ನು
34. ನೆಗೆ ಪ ೧ ಮತವನು ಆಗಂಬವನು ಮಾಡದವರಿಗೆ ಮನೆ
35. ವಣಿಯಲ್ಲ

Transliteration

1. śrī sosti saṁasta bhuvanaśrayaṁ śrī-ṣṛituvī-va-
2. labhaṁ mahārājādhirājaṁ paramēśvaraṁ parama-bhattā-
3. rakam Yādava-kulāmbara-lyutanaṁ saṁyakta chū-
4. ḍamaṇi Male-rāja rāja Malapuruḷu gaṁḍa gaṁḍa-
5. bhērūṁḍa Sanivāra-siddhi Gīridurgga-malla chaladampka-
6. Rāma varibha-kamūhīra va maṁḍalīkara goṇḍa-gaṁ .
7. Adiyama-kula . . . sajana Kāṁchi-koṁḍa Nā-
8. kana pura Magara-rāja-nirmūḷa Chōla rāya-pra-
9. tiṣṭhāchārya . . . ja saṁuddharava Kāḍavarā dēsa paṭṭa ni-
10. ssaṁka-pratāpa-chakravartu Hoyisalahuja-bāḷa
11. Śrī-Vīraballāḷa dēvaṁ ṣṛituvī rāyaṁ geṣyuttira-
12. lu da Tippūra Kavi-kamḍarppara sīsa Bā-
13. ḷachampdra dēvara maḱkaḷu Guṇma . . . nu
14. Kamḍarpa . . na maḱkaḷu Bōvaṁṇaṁ . Chamṇaṁ
15. ya Tippūra paṭṭaṁ svāmigaḷa
16. maḱkaḷu chī settiva maga Paṇḍi settigu Naka-
17. ra setti paṭṭaṁ svāmi chakravartiya maga aṁṭa-
18. ppa yatavarige kotta śāsanaḍa kramavemṭendare
19. aṁṇa oḍave tamṁaṁge tamṁaṁ oḍave aṁṇaṁ-
20. ge māvaṁa oḍave aḷiyaṁge aḷiyaṁ oḍave
21. māvaṁge sēṛḍuḱoṁḍu sapatiḱabaddhade gaṁḍaṁuḷḷaḍe vaḷa-
22. veya haḷge suḍuvudu totṭappade eḷeḍu bi-
23. suḍuvudu haḷaḷu sūḷe yirūḷu saṅgaṇe vo-
24. ḷaḷaḷi vokaḷa raṇḱaḱke ḍaṁḍav iḷa mattu sa-
25. ttudu haṇa tumbiḱuḍu kiḷaḷu biṣāḱi-
26. koḍuvudu hāḍarake ḍaṁḍavilla ā paṭṭaṁ
27. svāmigaḷige saluva mānya maṇe
28. sa 2 Chikkakāṭaṇagere vo gaḍḍe volage
29. maṇeḷe baṁḍu paṭṭaṁsvāmigaḷige era-
30. ḍu bedḍaḷa 1200 Chikkakāṭaṇagere paṭṭaṁ
31. svāmigaḷige Hīnya kāṭaṇagereyali Chikkaṇaṇa
32. cradu kaṇḍugavaṇu jaṇa āṇḱaṇeḷe bittanṁ Hīnya
33. maṇeḷe paṭiḱhāḷeṇa maṇeḷe pa 2 holeyara ma-
34. neḷe pa 1 maṭavaṇu āṇḱaḷavaṇu māḍaḍavarige maṇe
35. vaṇa yillā

Note

The stone on which the present record is engraved was completely buried under the earth, only the topmost portion containing some figures in relief being visible. When excavated it was found that the stone contained an epigraph fairly

well preserved. On the top of the record are the figures of sun, sword, Mukkode, davanē, davanakōlu and moon in the top row and a tiger and an anthropoid Gandabhērunda in the second row. The Gandabhērunda has placed his hands on the heads of two bhaktas who are seated with folded hands on either side. The figure of Gandabhērunda is commonly represented on the inscriptions of the 13th century A.D. found in parts of Malavalli and Maddur Taluks.

The record introduces us to Viraballāla II, the Hoysala ruler with his usual titles. It appears to register certain grants to an ascetic of that place for exercising certain powers in connection with some social customs that prevailed during those days, by the patanasvāmi, Nakarasetṭi and other leaders of the place.

A mention of Bālachandra dēvaru, disciple of Kavikandarpa, is made in the record. As we know that Bālachandra was the son of Kandarpa dēva from a record discovered on the top of the hill near the same village of Tippūr (*see* next record) it is possible that Kavikandarpa was both his father and guru. Bālachandra himself had the title of Kavikandarpa according to an inscription found in the fort at Belgaum.

No date is mentioned in the record. Since it belongs to the reign of Viraballāla II and since the son of Bālachandra is mentioned in it, it might belong to about 1220 A.D.

21

At the same village Tippūr, Chikkarasinakere hobli, on the pedestal of a Jina image on the hill.

ಚಕ್ಕರಸಿನ ಕೆರೆ ಪೋಲಳಿ, ಅಪ್ಪೂರಿನಲ್ಲ ಜನಗುಡ್ಡದ ಮೇಲೆ ಹೊಂಡದ ಹತ್ತಿರ ಬಿದ್ದಿರುವ ಜನಬಿಂಬದ
ಏಕತದ ಮೇಲೆ

1. ಸ್ವಸ್ತಿ ಪುಷ್ಪಯ ಭಾಷಾಕವಿ ಚಕ್ರವರ್ತಿ ಕಂದರ್ಪದೇವರ ಮದವಳಿಗೆ
2. ಸೊನ್ನಾದೇವಿಯರ ಮಗ ಕಾಣುಗ್ಗಣ ತಿಳಿಕನುಮಪ್ಪ
3. ಬಾಳಚಂದ್ರ ದೇವರು ತಮ್ಮ ಗುರುಗಳಿಗೆ ಪರೋಕ್ಷವಾಗಿ ಮಾಡಿದ
4. ಪ್ರತಿಷ್ಠೆ

Transliteration

1. svasti vubhaya-bhāṣā-kavirchakravartī Kāṇḍarpa dēvara madavalige
2. Somnā dēviyara maga Kāṇūrggana tīlakanum appa
3. Bāla Chandra dēvaruṃ tamma gurugaḷige parōkshavāgi māḍida
4. pratishte.

Translation

Be it well. Consecration made in memory of his guru by Bālachandra dēva, ornament to the Kāṇūrggana (group), emperor among poets of either languages and son of Sonnādēvi, wife of Kandarpa dēva.

Note

A small hill near Tippūr was once famous for the Jaina basti constructed on its top by the well-known Hoysala general Gaṅga Rāja in A. D. 1117. But for the beautiful inscription Ml. 31, which records the construction of the basti, and a few fragments of sculpture strewn all round, nothing of the original basti now remains. There are a few mutilated Jain images lying here and there uncared for. Among them is an image of a seated Jina whose head is broken and lost. On the pedestal of this image is the present record.

This inscription records the consecration of the Jina image by Bālachandra dēva in memory of his guru. This Bālachandra dēva appears to have been a great poet both in Kannada and Sanskrit. Though none of his works is yet available, there are two inscriptions in Belgaum fort composed by him. He has called himself in those inscriptions as chaṭurbhāṣhākavi chakravarti, i.e., emperor among poets of four languages.

The guru in whose memory the image was consecrated is not named in the record. But from other sources we know that his name was Mādhava Chandra son of Sakala Chandra. According to the inscription No. 19 noticed above Bālachandra dēva was the disciple of Kavi Kandarpa or Kandarpa dēva his own father. Bālachandra himself was the guru of Lakumādēvi, wife of the famous Kannada poet Janna.

That Bālachandra dēva's father was Kandarpa dēva and mother Sonnādēvi are additional pieces of information gleaned from this record.

No date is given. Since the other two records composed by Bālachandra are dated in 1304 A. D. the present record also may belong to the same period.

22

At Setṭihalli, Chikkarasinakere hobli, on a stone in Manchegauḍa's land to the south of the village

Size 2'1" × 2'1"

ಚಕ್ಕ ರಸಿನಕೆರೆ ಹೋಬಳಿ ಶೆಟ್ಟಿಹಳ್ಳಿ ಗ್ರಾಮದ ದಕ್ಷಿಣಕ್ಕೆ ಮಂಡೇ ಗೌಡನ ಹೊಲದಲ್ಲ ರುವ ಕಲ್ಲು.
ಪ್ರಮಾಣ ೨'೧" × ೨'೧"

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ಆಸೆವಯ್ಯನ
2. ಮಗಂ ಅರಿಯಮ್ಮ ಸೆಟ್ಟಿ
3. ಬಿತ್ತುವಟ್ಟಮಂ ಕೊಟ್ಟಂ ಇ
4. ದ ಕೊಡದವರು ಕವಿಲೆ
5. ಯ ಕೊಂದ ಪಾಪಕೆ ಹೋಪ

Transliteration

1. svasti śrī Asevayyana
2. magam Ariyamma setti
3. bittuvaṭṭamaṇi koṭṭam i-
4. da kodadavaru kavile-
5. ya koṇḷa pāpake hōha

Translation

Be it well. Ariyamma Setṭi, son of the illustrious Asavayya, granted the *bittuvaṭṭa* (land granted for the maintenance of the tank). Those who do not maintain this (grant) will acquire the sin of killing tawny cows.

Note

This short inscription of which only the first three lines have been defectively read and published as MI. 26. by Rice, actually contains five lines. It records the grant of land for the maintenance of a tank by Ariyamma setti son of Asevayya. The record ends with an imprecation that he who does not continue the grant would incur the sin of killing tawny cows. Asevayya appears to be the same person mentioned in an inscription noticed below.

The record is not dated. Paleographically it may be assigned to about the tenth century A. D.

23

At Kaḍlavāgilu, Chikkarasinakere hobli, on a viṣṭāgal to the east of the Siddhēśvara temple.

Size 5' 4" × 3'

ಚಕ್ಕರಸಿನಕೆರೆ ಹೋಬಳಿ ಕಡ್ಲವಾಗಿಲು ಗ್ರಾಮದ ನಿದ್ಧೇದೇವರ ಗುಡಿಯ ಪೂರ್ವಕ್ಕೆ ಇರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ ೫' ೪" × ೩'

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ಶ್ರಿಭುವನ ಮಲ್ಲ ತಳೆಕಾಡು ಗೊಂಡ ಭಜ
2. ಬಳಿ ವೀರಗಂಗೆ ವಿಷ್ಣುವರ್ಧನ ಶ್ರೀವೀರಬಲ್ಲಾಳು ದೇ
3. ವರ ಪ್ರತಿವೀರಾಜ್ಯಂಗಯ್ಯತ್ತಮರೆ || ನೆಕವರಿಪೆ ೧೧೧೪ ಕನೆಯ ಪರಿಧಾವಿಸಂವತ್ಸರ ಚಯತ್ರಮಾಸ
4. ದಲು ಸೋಸಲೆಯವ ಮೂಗರ ನಾಡಾಳುವ ಚಟಯ ನಾಯಕನ ಮಗ ಬಡಗುಡುನಡ ಕಡಲವಾಗಿ
5. ಲ ಹೆರುಮಾಳು ನಾಯಕನು ಪೊಲಗರ . . . ಕಾಳಗದಲು ಕ . . . ರಾ ಮು . . .
6. ರಳವಿನಲು ಮಿಹುದು . ಮಗ ಚ ವೀರಸ್ವರ್ಗನಸ್ತನಾದ ಕೊಡಂಗಯ್ಯಧರ್ಮಾಳ
ನಾ
7. ಯಕನು ಗಾದ ನಾರಣ ನಾಯಕ . . .
8. ಇ ಕಲ್ಲ ರೂಪಾರವನು
ಯಮಾತಂ

1. svasti sri Tribhuvana-malla Talekādu-gomda bhūja-
2. bala Vira-gaṅga Viṣṇuvarddhana śrī Vira-Ballālu dē-
3. vara pritivīrājyaṃ geyuttam ire ᳚ saka varisha 1114 kaneya Paridhāvi
 samvachchhara Chayitra māsa-
4. dalu Sōsaliyapa Mūgara nādāluva Chaṭaya nāyakana maga Badaguḍu naḍa
 Kaḍalavāgi-
5. la Perunālū nāyakanu Polagara kālagadalū ka . . rā nu

6. ralivinalu miridu migucha vira-svarggastan āda
 koḍamgeyu dhamālā . nā
7. yakanu gāda Nāraṇanāyaka
8. 1 kalla rūhāraṇanu yuṁātam

This vīraḡal inscription has been published by Mr. Rice as Malavalli 27. It has been revised here. The record belongs to the reign of the Hoysala king Viraballāḡa dēva who is given the usual titles of Tribhuvanamalla, conqueror of Talakāḡḡu and bhujabāḡa Vīraḡanga-Vishnuvardhana. The vīraḡal is set up in memory of Perunāḡu Nāyaka of Kaḡalavāḡilu in Badagundu nāḡu, son of Chataya nāyaka who was the ruler of Mūḡara nāḡ (Mūḡūr nāḡ), for having fought in the battle with Poleḡas and rescued (the cattle) during the destruction of the village. A koḡaḡge or grant was also made for him. The name of the sculptor who carved the vīraḡal is lost.

As regards the date, only the names of the cyclic year *Paṇḍhāvi* and the month *Chayitra* are given along with the śaka year 1114. This date corresponds to March April 1192 A.D.

24

At Kaḍlavāgilu Chikkarasinakere hobli, on a vīragal to the east of the Siddhēśvara temple.

Size 3' x 2'6"

ಚಿಕ್ಕ ರಸನಕೆರೆ ಹೋಬಳಿ ಕಡ್ಲವಾಗಿಲು ಗ್ರಾಮದಲ್ಲಿ ನಿರ್ದೇಶನರ ದೇವಸ್ಥಾನದ ಪೂರ್ವದಿಕ್ಕಿನಲ್ಲಿರುವ ಬೀರಗಲ್ಲು.
 ಸ್ವಮಾಣ ೩'×೨'೬"

1.
2. ಕೋಟ ಬಿದ್ದ
3. ಕರ ಸಂಪತ್ತರ ಪದ ಛಾದ್ಯಪದ ಮು ೧ ಲು ಕಡಿಲವಾಗಿಲ ದಾ
4. ಯೋಜನ ಮಗ ದಾಯೋಜನು ಹುಯಿಸಿದ ವೀರಗಲ್ಲು
5. ಸೇನಯೋಜ ಕಾಮಂಜನ ಬರಹ

Transliteration

1.
2. kōja bidda
3. Kara samvatsarada Bhādrapada su 1 lu Kadilavāḡilu Dā-
4. yōjana maga Dāyōjanu huyisida vīragallu
5. sēnabōva Kāmanṇana baraha

Note

This is another vīragal record found in the same village Kadlavāḡilu. The top portion of this inscription is worn out and lost. The record states that . . . Kōja fell (fighting in some battle) and that the stone was set up in his memory by Dāyōja, son of Dāyōja of Kadlavāḡilu. The record was written by Kāmanṇa, the Village Accountant. The record may be assigned to about the 13th century and the given cyclic year Khara may be equivalent to 1231 A. D. Kadlavāḡilu mentioned in the record is the same as Kadlavāḡilu where the record is found.

25

At Kadlavāḡilu, Chikkarasinakere hobli, on a vīragal to the east of the Siddhēśvara temple

ಚಿಕ್ಕರಸಿನಕೆರೆ ಹೋಬಳಿ, ಕಡ್ಲವಾಗಿಲು ಗ್ರಾಮದಲ್ಲಿ ಸಿದ್ಧೇಶ್ವರ ದೇವಸ್ಥಾನದ ಪೂರ್ವದಿಕ್ಕಿನಲ್ಲಿರುವ ವಿರಗಲ್ಲು.

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ಶ್ರೀಭುವನ ಮಲ್ಲ ತಳಕಾಡುಗೊಂಡ ಭುಜಬಳಿ ವಿರಗಂ
2. ಗ ವಿಷ್ಣುವರ್ಧನ ಶ್ರೀ ವಿರ ಬಲ್ಲಾಳು ದೇವರು ಪ್ರತಿರಾಜ್ಯಂ ಗೆಯ್ಯಮಿರೆ
3. ಸಕವಿರಜ ೧೧೧೪ ಪರಿಧಾವಿ ನಂವಚ್ಚರದ ಭಾದ್ರಪದ ಮಾಸದಲು ಸೊಸಲಿ ನಾಡಾಳುವ ಮ
4. ಗರ ಚಿಕೆಯ ನಾಕನ ಮಗಂ ಬಡಗುಂದು ನಾಡ ಕಡಿಲವಾಗಿಲ ಭೂಮಿಕಾಡಿ ಕಾಮೆಯ
5. ನಾಯಕನು ತೊಲಗಾದಗುಂಡ ಸತಗಾರಗುಂಡ ಮನು ಕಾಮೆಯ ನಾಯಕ
6. ನು ಕಡಿಲವಾಗಿಲ ಹರಕಿನಲು ತುಣುವ ಮಗುಚಿ ವಿರಸ್ವರ್ಗಸ್ತನಾದನು|| ಇ ಕಲ್ಲ ಹೊಯ್ದದ ಕಾಮೆ
7. ಯ ನಾಯಕನ ಸುಪುತ್ರ ಕುಳದೀಪಕನು ತಲಗಾಳು ಗೌಡ ಬಲ್ಲಹಂ . . ರಾತಿನಾಯಕ
8. ನು|| ಇ ಕಲ್ಲಂ ರೂಪಾರವನು ಮಾಡಿದನು ಪುರದಾಚಾರಿಯ ಮಗ ಮಂಡಳಕಾಚಾರಿ ಶ್ರೀ

Transliteration

1. svastu śrī tribhuvana-malla Talakāḍḍugomḍa bhujabaḷa-vīra-gaṇ-
2. ga Viṣṇuvardhana śrī Vīra-Ballāḷu dēvaru priti rāḡyam geytam ire
3. saka-varisba 1114 Paridhāvi samvaohchhanada Bhādrapada māśadalu
Sosaḷi nāḍāḷuva Ma-
4. gara Chikeya-nākana magam Badagumḍu nāḍa Kadilavāḡilu bhūmīkāra
Kāmeya.

5. nāyakānu talagāḍa-gaṇḍa sitagāra gaṇḍamanu Kāmeya
nāyaka-
6. nu Kadilavāgila harahinalu turuva maguchu vīrasvargastan ādanu i kalla
hoysida Kāme-
7. ya nāyakana suputra kuḷadīpakānu Talagāḷu gaṇḍa ballahānurāṭi
nāyaka-
8. nu¹ i kallāṇ rūḷāravanu māḍidānu Puradāchāriya maga Māṇḍālī-
kāchāri śrī

Translation

Be it well, while the illustrious Tribhuvanamalla conqueror of Talakāḍu, Bhujabala Viraganga Vishnuvaddhana śrī Viraballāla dēva was ruling the kingdom of earth :

In the month of Bhādrapada in the cyclic year Paridhāvi, corresponding to the śaka year 1114, Kāmeya nāyaka, farmer of Kaḍalavāgila in a Badaḡundu nāḍu, son of Chikeya nāyaka of Magara (Mūḡūr?) ruler of sosalināḍ, unflinching hero, champion over adulterers, having returned the cattle in the Kadilavāgila battle field, attained the heaven. Kāmeya nāyaka's son Talagāḷu gaṇḍa, an ornament of his race, got this stone set up. Puradāchāri's son Māṇḍalikāchāri carved this stone.

Note

This is one other vīraḡal set up near the Siddhēśvara temple at the same place Kaḍlavāgila. The record belongs to the reign of the Hoysāla king Viraballāla dēva and mentions the death of Kāmeya nāyaka of Kadilavāgila during a cattle raid. He is praised here as a champion over adulterers and an unflinching hero. His father was Chikeya nāyaka, ruler of Sōsale nāḍu. Kāmeya nāyaka's son Talagāḷu gaṇḍa got the stone set up in memory of his father

Saka 1114 Paridhāvi sam. of the record corresponds to A D. 1192 Except the month Bhādrapada, further details of the date are not given

26

At Manchanahalli, Malavalli hobli, on a stone standing to the south of Doḡda-Mādegauḍa's back-yard.

Size 3'6" × 2'6"

ಮಳವಳ್ಳಿ ಹೋಬಳಿ ಮಂಚನಹಳ್ಳಿ ಗ್ರಾಮದ ದೊಡ್ಡ ಮಾದೇಗೌಡನ ಹಿತ್ತಲಿಗೆ ದಕ್ಷಿಣದಲ್ಲರುವ ಕಲ್ಲನಲ್ಲಿ.

ಪ್ರಮಾಣ : ೩'೬" × ೨'೬"

1. ಶ್ರೀ ಗಣಾಧಿ
2. ಪತಯೇ ನಮಃ
3. ಶ್ರೀ ನಂಜುಂಡಲಿಂಗ

4. ಗಯೆಂ ನಮಃ ಶ್ರೀನಾ
5. ರ ಸಿಂಹ ಸಾಮಿಯೆ
6. ವರ ಪದವೆ ಗತಿಃ
7. ಶುಭಮಸ್ತು
8. ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾದ್ಭುತಯ ಶಾಲಿವಾಹನ ಶ
9. ಕ ವರುಷ ೧೫೬೪ ನಂ
10. ದು ಬಹ ಪರಿಧಾವಿ ಸಂವತ್ಸರ
11. . . ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ
12. ಮೈಸೂರ ಸಂಸ್ಥಾನದ
13.
14. ನರಸರಾಜವಡೆಯರವ
15. ತೊರೆಯಂಣ್ಣಿಯನವರ ಕುಮಾರ
16. ಧಾರವೀರಾಚ್ಯುಂಗಿಯುತಿಹ
17. ವಳಿಯ ನಾ
18. ಮಿಯವರ ಸಂನಿಧಿಯಲ್ಲು
19. ಬೋಜನ ಮಾಡುವ ಬ್ರಾಹ್ಮಣ
20. ಕಡೆಯ ಮಗ
21. ಚನಹಳಿಯ ಗ್ರಾಮ ೧ ಅನ
22. ಕನ್ನಾಟಿ ಶಿಲಾ ಪ್ರತಿಷ್ಠೆಯನ್ನೂ ಮಾಡಿ
23. ತು ನೀಮೆಯ ವಿವರ
24. ಮಂಚದ ಗಾಳಿ . ನಂ
25. ಅಲ್ಲಿಂದಂ ತೆಂಕಲು ಮೊ
26. ಯಂತಿ ಚತುನೀಮೆಯೊಳಿಗುಳಿ ನಿಧಿ ನಿಕ್ಷೇಪ
- 27

Transliteration

1. śrī Gaṇādhī-
2. patayē namaḥ
3. śrī Nampūṇḍa liṃ-
4. gayeṇ namaḥ śrī Nā-
5. rasimha sāmīya-
6. vara padave gatiḥ
7. śubham astu
8. svasti śrī vijayād-bhūdaya Śālivāhana śa-
9. ka varuṣa 1594 sam
10. du baḥa Paridhāvi samvatsara
11. . . śrīmad-rājādhirāja rāja-paramēśvara
12. Maisūra samsthānada
13.

14. Narasarāja vaḍeyarava
15. Toreyaṁṇaiyanavara kumāra
16. thuvī-rājyaṁ geyutiha
17. vaḷiya mā
18. miyavara saṁnidhiyallu
19. bhōjana māduva brāhmaṇa
20. kaḍeya maga
21. Chanahaliya grāma l ā ka
22. kannāṭi śilā-pratiśtheyamnni mādi
23. tu simeya vivara
24. manṇchāḍa gāḷa . saṁ
25. allimḍaṁ tēṁkalu mo
26. yimti chatusimeyolaḡula mḍhi mikshēpa
27.

Note

The right portion of this record has been worn out very much and cannot be read. It seems to register the grant of a village probably Manchanahalli for feeding Brahmans in some temple. It gives the usual title of the Mysore kings and mentions incidentally Narasarāja Oḍeyar, but the king to whose reign it belongs cannot be made out. Judging from the date which is given as 3. 1594 it must be a record belonging to the reign of Doddā Dēva Rāja Voḍeyar. The details of the date are lost except for the śaka year 1594 and the name of the cyclic year Paridhāvi. This year corresponds to 1672 A.D.

27

In the ruined site of the becharak village Bommana halli, Malavalli hobli, on a stone standing near the banian tree.

Size 3'6" × 2'10"

ಮಳವಳ್ಳಿ ಹೋಬಳಿ. ಧನಗೂರು ಗ್ರಾಮದ ದಾಖಲೆ ಬೊಮ್ಮನಹಳ್ಳಿ ಬೊಡ್ಡಿಯ ಪಾಳು ನಿವೇಶನದಲ್ಲ ಆದ ಮರದ ಹತ್ತಿರ ನಿಂತಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ ೩'೬"×೨'೧೦"

1. ಶ್ರೀ ಗಣಾಧಿಪತಯೇನಮಃ ಶ್ರೀ
2. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬ ಚಂದ್ರ ಚಾಮರ ಚಾರವೇ ಶ್ರೈಲೋಕ್ಯ ನಗರಾರಂ
3. ಭ ಮೂಲ ಸ್ತಂಭಾಯ ತಂಭವೇ || ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕ ವ
4. ರುಷ ೧೪೬೩ ಎಂದು ವರ್ತಮಾನವಾದ ಪ್ಲವ ಸಂವತ್ಸರದ ಫಾಲ್ಗುಣ ಶು ೧ ಬುಧವಾರದಲೂ ಶ್ರೀಮನ್ಮಹಾ
5. ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀ ವೀರಪ್ರತಾಪ ಶ್ರೀ ವೀರ ಅಚ್ಯುತ ರಾಯ ಮಹಾ

6. ರಾಯ . ಸುಖದಿಂ ವಿಧ್ಯಾನಗರಿಯಲು ಪೃಥ್ವಿರಾಜ್ಯಂ ಗೈಲುತ್ತಿರಲು ಶ್ರೀಮತು ಆ
7. ಲುಗೋಡ ರಾಜ್ಯಾಧಿಪತಿ ಶ್ರೀಮನ್ಮಹಾಸೇನಾನಮದ್ರಪಾಳನ ಗಜಸಿಂಹ [ಕುಮಾ]
8. ರ ವಿರಪ್ಪವಡೆಯರ ಕುಮಾರನು ಅಚ್ಚುತರಾಯ ವಿರಣ ವಡೆಯರು . . .
9. ಸಾಧಿಪನವರ ಮಗ ಚಕ ಸಾಧಿಪನವರಿಗೆ ಉಂಬಳಿಯಾಗಿ ಕೊಟ್ಟ
10. ಶಿರಾಶಾಸನದ ಕ್ರಮವೆಂತೆಂದರೆ ನಮಗೆ ರಾಯರು ಉಂಬಳಿಯಾಗಿ
11. ಪಾಲಿಸಿದ ತಲಕಾಡ ಸೀಮೆಗೆ ಸಲುವ ದನುಗೂರ ಸ್ತಳದೊಳಗಣ ಬೊಮ್ಮನಹಳೆ
12. ಯ ಗ್ರಾಮವನು ನಿಮಗೆ ಸರ್ವಮಾನ್ಯವಾಗಿ ಪಾಲಿಸಿದವಾಗಿ ಆ ಗ್ರಾಮಕೆ
13. ಸಲುವ ಚತುಸ್ತೀಮೆಯೊಳಗಾದ ನಿಧಿ ನಿಕ್ಷೇಪ ಜಲ ಪಾಪಾಣ ಅಕ್ಷೀಣ ಆಗಾ
14. ಮಿ ನಿಧ್ಯ ಸಾಧ್ಯವೆಂಬ ಅಪ್ಪಭೋಗ ತೇಜ ಸ್ಯಾಮ್ಯ ನಮ
15. ನೀಲು ನಿಮ ಪುತ್ರ ಪೌತ್ರ ಪರಂಪರೆಯಾಗಿ ಆ ಚಂದ್ರಾರ್ಕ
16. ಸ್ವಾಯಿಯಾಗಿ ಸುಖದಿಂ ಅನುಭವಿಸಿಕೊಂಡು ಬಹಿಯೆಂದು ಕೊ
17. ಟ ಗ್ರಾಮಗೊಡಗೆಯ ಶಿರಾಶಾಸನ || ದಾನಪಾಲನಯೋರ್ಮಾಧ್ಯ ದಾನಾ
18. ಭೈಯೋನುಪಾಲನಂ ದಾನಾತ್ ಸ್ಯುಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಚುತಂ ಪದಂ
19. ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾಪಕಾರೇಣ
20. ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂ ಭವೇತ್ | ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾ ಯೋಹರೇತಿ ವಸುಂಧ
21. ರಾ ಪಷ್ಠಿರ್ವರ್ಷ ನಕಸ್ರಾಣಿ ವಿಷ್ವಾಯಾಂ ಜಾಯತೇಕ್ರಿಮಿಃ || ಶ್ರೀ

Transliteration

1. śrī Gaṇādhīpatayē namaḥ śrī
2. namaḥstumpga śiraś-chumḥi chandira-ohāmarā-ohāravē trailōkya
nagarāram-
3. bha mūla-stambhāya Sambhāvē || svasati śrī Jayābhūdaya Śālivāhana
śaka va-
4. rusha 1463 samḍu varttamānav-āda Plavasāṃvatasarada Phālguna śu 1
Budhavāradalu śrīman mahā-
5. rājādhirāja rāja-paramēśvara śrī Vira-pratāpa śrī Vira Achchuta
rāya mahā
6. rāya . sukhadim Vidyānagarīyalu prithvi rājyam gaiūtīralu
śrīmatu Ā-
7. luguḍa rājādhipati śrīman Mahāsēnāsamudrapālāna Gaja simha . . .
8. ra Virappa vadeyara kumārānu Achchutarāya Virāṇa vadōyaru . . .
9. Sādhipanavara maga Chika Sādhipanavarige
umbaliyāgi koṭa
10. śilā śāsanāda kramav cmtapādare namage rāyaru umbaliyāgi
11. pālīsida Talakāda simoge saluva Danugūra staladolagana Bommana ha-
12. ya grāmāvanu nimage sārvaṃvānyavāgi pālīsīdovāgi ā grāmako
13. saluva chātus-simcy-ṇāgāda mḍhi nīkshēpa jala-pāśhāṇa akshīṇi āgā-
14. mu siddha sādhyav-cimba aśṭa-bhōga-tēja svāmīya saha
15. nūti nīpma putra-pautra-parampareyāgi ā-chandiraśrīka-

16. sthāyiyāgi sukhadim anubhavisikomḍu bahiriyemdu ko-
17. ॥ grāma-goḍageya śilā-śāsana ॥ dāna pālanayōr-madhye dānā-
18. chhrēyōnupālanam dānāt svargam avāpnōti pālanād achchutam padam
19. sva-dattā dviguṇam puṇyam paradattānupālanam paradattāpahārēṇa
20. sva-dattam nishphalam bhavēt! svadattam paradattam vā yoharēti
vasumḍha-
21. rā shashṭir varsha sahasrāṇi viṣṭāyām jāyatē krimiḥ ॥ śrī

Translation

Obeisance to Gaṇādhīpati. Obeisance to Śambhu beautiful with the fly-flap, the moon touching his lofty head, the foundation pillar of the city of the three worlds :

Be it well. 1463 years of the victorious Śālivāhana era having past and the year Plava being current, on Wednesday the 1st of the bright half of Phālguna :

While the illustrious mahāājādhirāja rājaparamēśvara śrī Vira-pratāpa śrī Vira Achchutarāya mahārāja was ruling the kingdom of earth with happiness in Vidyānagari :

The illustrious ruler of Ālugōd kingdom, protector of ocean, *viz*, the huge army Achchutarāya-Vīraṇa Vaḍeya, son of Vīrappa Vaḍeya (himself) son of Gajasimha, granted as an umbali to Chikka Sādhīpa, son of Sādhīpa, thus :

“As we have granted to you as a *saivamānya* the village Bommanahalli in Danugūr stala belonging to Talakūḍa sime which had been granted to us as an umbali by the king, you may enjoy in succession, with your sons and grandsons in happiness within the four boundaries of that village the eight rights and powers of enjoyment including treasure on the surface or underground, water springs minerals, imperishables, etc., as long as the moon and sun endure.” Thus is the śilāśāsana of the grant of the village.

Usual imprecatory verses :

Note

This record like the one at Halasahalli, (*See* No. 33) belongs to the reign of Achyuta Rāya, the Vijayanagar ruler and registers the grant of the village of Bommanahalli in Dhanugūr Sthala in the Talakūḍu sime, with all the usual rights as a tax free grāmagōḍage to Chikka Sādhīpa son of Sādhīpa, made by Achchutarāya Vīraṇa Vaḍeya, son of Vīrappa Vaḍeya. Achchutarāya Vīraṇa Vaḍeya who was the chief of Ālugōd and the Talakūḍu sime had these territories conferred on him by the king. The date of the present record corresponds to Wednesday, 15th February 1542 A. D.

Size . 5'x2'6"

ಪ್ರಮಾಣ ೫'x೨'೬"

(ಪೊಲೈಫೈನ್ ಒಡೆದು ಹೋಗಿದೆ.)

1. ಪಂಚಮಿ ಆದಿವಾರದಂ
2. ಶ್ರೀಮನು ಮಹಾಪ್ರಧಾನಂ ದಾ
3. ಯರ ಅಧಿಕಾರಿ ಕಾಳಾಂಚಯ ಗುಂಮಂಜನ
4. ರಾಜರಾಜಪುರದ ಏಳುಪುರ ಪಂಚಮಠ ನುರ
5. ಯೊತ್ತ ಸಮಯ ಎಡಯ ನಮಯಪುಂ ತಳಕಾಡ
6. ಯಸ್ತಾಪತಿ ಮರಿಯಂಜನವರ ಮಕ್ಕಳು ನಾಗಪಂದ
7. ಂಜನವರ ಮಗ ಲಂಕಪ್ಪನುಂ ಆ ಚಂದಪ್ಪಳಿ ಮಾಚಂ
8. ಯ ಗೌಂಡ ಮಂಚೇಗೌಂಡನ ಮಗ ಚಾಕೇಗೌಂಡ ಮಾರಗೌಂಡನ
9. ಂಡ ಯಿವರೊಳಗಾದ ಸಮಸ್ತ ಪ್ರಜೆಗೌಂಡಗಳುಂ ಚಂದಪ್ಪ
10. ಯಿಂ ಮೂಡಲು ಪಟ್ಟಣವ ಮಾಡುವಂತಾಗಿ ಆ ಪಟ್ಟಣಸ್ವಾಮಿಗಳು
11. ಯ ನಾಯ್ಕನ ಮಗ ತಮ್ಮನಟ್ಟಿ ಮಾಡಿಸಟ್ಟಿಯರ ಮಗ ಮಾಧವದಾ
12. ಚಂಡಿ ಸೆಟೆಯರ ಮಗ ಅಲ್ಲನಟ್ಟಿಯರು ಬೋರಿಸೆಟ್ಟಿಯರ ಮಗ ಹೆಸೆಟ್ಟಿ
13. ಯಿಂತೀ ನಾಲ್ಕರಗೆಯುಂ ಪೊಂಡಬಟ್ಟು ಯಿ ಪಟ್ಟಣವ ಮಾಡುವಂತಾಗಿ ಕೊಟ್ಟು ನಿ
14. ರಾಶಾನನದ ಕೈಮವೆಂತೆಂದಡೆ ಯೀ ಶಾನನ ಬರದ ದಿನಂ ಪೊದಲಾಗಿ ಪೊಂದು
15. ವರುಷ ಅನಿಮಣ ಮಾನ್ಯವೆರಡನೆಯ ವರುಷ ಪರಿಯಂತರ ದಿಡಿನಲು ಮುಟ್ಟಿ
16. ಅಪೂರ್ವಾಯವನು ಬಂದಡೆ ಮುಂದಾನು ಅಲ್ಲಂದಂ ಮೇಲೆ ಬೀಡಿನಲು ಹೋದ
17. ಗಳಗೆ ತೆತ್ತು ಮನ . . ಎನತು . . ಆ ಧರ್ಮ್ವಾ . . ವರು . . ದಿಂದ ಮೇ
18. ಮನೆಗೆ ಎರಡು ಹಣಮಂ ಪ್ರತಿಪತ್ತಿಬಹರು ಆ ಪಟ್ಟಣ ಸ್ವಾಮಿಗಳ ನಾಲ್ಕು ಮಂ ಮಾನ್ಯ

(ಹಿಂಭಾಗ ಪೂರ್ತಿ ಸವೆದು ಹೋಗಿದೆ.)

Translation

(The top portion is broken)

Front—

1. paṇḍitaṁ Ādityāraṇam
2. śrīmanmahāpradīpnam dā
3. yara adhikāri Kālāṇḍiyya Cūṇṇamāna
4. Rāja-Rājapurada Pūjurada paṇḍitaṁ nakhara
5. yotta sameyya edoya samejavuṇi Talakāda
6. yastāpati Maṇḍamānavara nakkalu Nāgapaṇi da

7. . . mṇṇanavara maga Lamkappanum ā Chamdahaḷli Mācham . . .
8. . . ya gaumḍa Maṇchēgaumḍana maga Chākagaumḍa Māragaumḍana.
9. . . mḍa yivar olaḡāda samasta praje gaumḍagaḷum Chamdaha . . .
10. . . yim mūdalu paṭṭanava māḍuvantāgi ā Paṭṭana-svāmigaḷu . . .
11. . . ya nāykana maga Tammi setṭi Mādisetṭiyara maga Mādhava Dā . . .
12. . . Chamḍi Setṭiyara maga Alla Setṭiyaru Bōki Setṭiyara maga Hatṭi
Setti
13. yimḍa nālvarageyum vodambattu yi paṭṭanava māḍuvantāgi kotta si-
14. lā śāsanaḍa kramav eintḍade yī śāsana barada dinaṇ modal āgi vomḍu
15. varuṣa āṇimaṇa mānyaṇ eradaneya varuṣa pariyaṇṭara-biḍinalu mutṭi
16. apūrbāyaṇu bamḍade mupḍānu allupḍam mēle biḍinalu hōḍa . . .
17. galage tettu mana . . . enatu . . . ā dhamma . . . varu
. diṇḍa mē . . .
18. manege eraḍu hanamam tterutta baharu ā paṭṭana svāmigaḷa nālkuṇam
mānya . . .

(The back side of the stone has been completely effaced)

Note

The top portion of the slab on which the present record is inscribed is broken and lost. The record has also been very much worn out on both sides and the letters cannot be read. It states that the officer Kālānchi Gummaṇṇa, the seven puras, five maṭhas, merchants and all the prajegaudugal (several named) of Talakāḍu *alias* Rājaraḡapura, gave a śāsana embodying certain concessions to four paṭṭanasvāmis—Tammi setṭi, Mādhava . . . Alla setṭi and Hatisetṭi—for founding a new town to the east of Chandahaḷli. For one year from the date of inscription they had to pay no taxes; during the second year a small tax in case they had sufficient income; and thence forward two haṇas for every house. The details of the date are lost except for the tithi—panchami and the week day Ādivāra. The record appears to belong to about the 14th century A.D. paleographically.

29

At Gaudagere, Gaudagere hobli, on a stone in the field to the east of the village.

Size: 8'×2'

ಗೌಡಗೇರೆ ಹೋಬಳಿ ಗೌಡಗೇರೆ ಗ್ರಾಮದ ಪೂರ್ವದಿಕ್ಕಿನಲ್ಲಿರುವ ಹೊಲದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ: ೮'×೨'

1. ಶ್ರೀ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಸ್ತ್ರಯಂ ಶ್ರೀ ದ್ವೀಪ
2. ವಲ್ಲಭಂ ಪುರವರಾಧೀಶ್ವರ ದ್ವೈಪರ ದ್ವಾ
3. ರಾವತೀ ಪುರವರಾಧೀಶ್ವರ ಯಾದವ

4. ಕುಲಾಂಬರೈ ದ್ವಿಮಣಿ ಸರ್ವಜ್ಞ ಚೂಡಾ
5. ಮಣಿ ಮಲೆರಾಜರಾಜ ಮಲಪ
6. ರೊಳುಗಂಡ ಗಂಡಭೇರುಂಡ ಕದನ ಪ್ರಚಂಡ ನೇ
7. ಕಾಂಗವೀರ ಸನಿವಾರ ಸಿದ್ಧಿ ಗಿರಿದುರ್ಗಮಲ್ಲ ಚಲ
8. ದಂಕರಾಮ ಮೈರೀಭ ಕಂಠೀರವಂ ಯಿಂಮ ಮ
9. ಗರ ನಿಮ್ಮಿಳ ಚೋಳರಾಜ್ಯ ಪ್ರತಿಷ್ಠಾಚಾಯ್ಯ
10. ಪಾಂಡ್ಯಕುಲ ಸಮುದ್ಧರಣ ನಿ
11. ಸಂಕಸ್ತತಾಪ ಚಕ್ರವರ್ತಿ ಹೊಯಿಸಣ
12. ಶ್ರೀ ವೀರ ಸೋಮೇಶ್ವರದೇವರಸರು ಶ್ರೀ ಕಾಳಲೇ
13. ಪ್ಪರ . ಪೇಕದ ಗವುಡಗೇಯಲು ಪ
14. ಟ್ಟಣ ಸಾಮಿಗಳು ಮಯಿದ ಸೆಟಿಯ
15. ತಂಮ ತಿವಡಿಪೆಟ್ಟಿ ಕೇತಿಪೆಟ್ಟಿ ಬೂ
16. ತಿಪೆಟ್ಟಿ ನಿವರಾತ್ರಿಯ ಕಂಗಾಟಿ ಪೆಟ್ಟಿ ವರಾ
17. ಮ ತಂಮ ಮನಣಿತಂಮ್ಮ ವೊಳಗಾದ
18. ಪಟ್ಟಣ ಸಾಮಿಗಳಿಗೆ ಗೊಟ್ಟಿ ದೇವಮಾನ್ಯ ಸಕವ
19. ರಿನ ೧೧೭೫ನೆ ಪರಿಧಾವಿ ಸಂವತ್ಸರದ ಫಾ
20. ಲ್ಗುಣ ಸು ೫ ಬುಧವಾರದಲ್ಲು ಪಟ್ಟಣ ಪಾಮಿ
21. ಗಳ ಕುಂಬಗೆಯಲು ಸಲ
22. ಗೆ ಎರಡು ದೇವಗೆಯಲು ಸಲಗೆ ಎರ
23. ಡು ಅಂತು ಸ ೪|| ಊರಿಂದ ಬಡಗೆಲು ಬೆ
24. ದ್ದಲು ಎರಡು ಸ ೮ ೦|| ಎಂಟು ಮಾಪು
25. ಕಂನೈವ ಕಳದು ಮನೆಗೆ ಎಳು ಪಣವೆರಡ ಗೊಟ್ಟು
26. ಗವಡಗೆಯ ವುಳಿಯು ಸೆಟ್ಟಿಗೆ
27. ಣ ತಮ್ಮ
28. ಯಂಬುದಿ
29. ಪುಡು ಶ್ರೀ ಶ್ರೀ
30. ಲ ಮ

Transliteration

1. śrī svasti samasta bhuvanāśrayam śrī [pri]thvī-
2. vallabham puravarādhīsvara maisara Dvā-
3. rāvatī puravarādhīsvara Yādava
4. kulāmbara dvimanī sarvjña chūḍā-
5. manī male-rāja-rāja Malapa-
6. rolu-gaṇḍa gaṇḍa-bhēruda kadana-prachanḍaṇ ē-
7. kāmga-vīra Sanivāra-siddhi Giridurggamulla chala-
8. danka-rāma vairībha-kamthīravam yiminama-

9. gara nirmuḷa Chōla-rājya-pṛatishthā-
chāryya
10. Pāṇḍya-kula-sa-muddharana nī-
11. samka-pratāpa-chakravartī Hoyisana
12. śrī Vīra-Sōmēśvara dēvarasaru śrī Kāḷalē-
13. shvara . shēkādā Gavudagerēyalu pa-
14. ttana sāmigalu Mayīda seṭṭiya
15. tamma Tivāḍi Setti Kēti-setti Bū-
16. ti-seṭṭi Sivarātriya Kangāti setti Varā-
17. ma-tamma Masani-tamma volagāda
18. paṭṭana sāmigalige goṭṭa dēva-mānya saka va-
19. rīsa 1175 ne Paridhāvi samvatsarada Phā-
20. lguṇa su 5 Budhavāradallu Paṭṭana sbāmi-
21. gaḷa Kumbagerēyalu sala-
22. ge eradu Dēvagerēyalu salage era-
23. du amtu sa 4^{ll} ūripda badagalu be-
24. ddalu eradu sa 8 o^{ll}o^{ll} emtu māma-
25. kappnyava kaḷadu manege elaru panav-
eraḍa gottu
26. Gavadagere vuliya . . . seṭṭige . . .
27. ṇa . . . tammam
28. yambudhi
29. vudu śrī śrī
30. la ma

Translation

Be it well, the refuge of all the worlds, lord of the goddess of prosperity and earth, boon lord of the city of Dvārāvati, sun in the sky of Yādavakula, a crest-jewel of omniscience, king over the Male-chiefs, punisher of the Malepas, gaṇḍa-bhēruṇḍa, terrible in battle, single warrior, Śaṇivārasiddhi, wrestler of the hillforts, Rāma in firmness of character, lion to elephants: his enemies, destroyer of the Magaras, establisher of the Chōla kingdom, upholder of the Pāṇḍya race, the fearless, mighty emperor Hoyisana śrī Vīra Sōmēśvara dēva granted dēvamānya to the paṭṭana svāmis Tivādi seṭṭi younger brother of Mayida setti, Kēti seṭṭi, Būti seṭṭi, Sivarātri Kangāti seṭṭi, Varāma-tamma, Masani-tamma and others on Wednesday the 5th of the bright half of Phālguna in the cyclic year Paridhāvi corresponding to the Śaka year 1175, two salages of land below the tank Kumbagere and two salages below the tank Dēvagerē: thus four salages. Dry lands to the north of the village eight salages. After deducting the māmakanya and paying two paṇas for the house. . . . (the rest is worn out).

Note

The record belongs to the reign of the Hoysala king Vira Sōmēśvara and registers a grant made by the king himself to the Pattanasvāmis of Gaudugere. Since the grant is a grant to god (dōvamānya), the Pattana svāmis appear to have received the grant on behalf of the temple probably of Kāḷalēśvara mentioned in the record. Masapittamma, one of the Pattana svāmis mentioned in the record might be the same as the famous sculptor who carved some of the wall images of the Kēśava temple at Sōmanathpur.

The details of the date given, are ś1175 Paridhāvi sam. Phālguna śu. 5 Budhāvāra. But Paridhāvi falls in the śaka year 1174 and taking this as correct the details of the date would correspond to 14th February 1253 A. D. a Tuesday and not Wednesday as stated in the record.

30

At Hullahalli, Gaudagere hobli, on a stone in Kenchegauḍa's field.

Size . 3'6" × 2'

ಅದೇ ಗೌಡಗೇರೆ ಹೋಬಳಿ, ಹುಲ್ಲಹಳ್ಳಿಯಲ್ಲಿ ಕೆಂಡೇಗೌಡನ ಹೊಲದಲ್ಲರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ : ೩೬" × ೨'

1. ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ನಹಾಮಣ್ಣಲೇ
2. ಸ್ವರ ಶ್ರೀಭುವನಮಲ್ಲ ತಳಕಾ
3. ಡುಗೊಂಡ ಭುಜಬಳ ವೀರಗಂಗ
4. ಹೊಯ್ಸಳ ಶ್ರೀ ನಾರಸಿಂಹದೇವರು
5. ಪ್ರಿತುವೀ ರಾಜ್ಯಂ ಗೆಯ್ಯಲು ಸಕ
6. ವರ್ಷ ೧೦೯೩ ಕರ ಸಂವತ್ಸರ ಜೇ
7. ಪ್ಲ ಸುಧ ೧೧ ಸನವಾರ ಕಳಲೆ ನಾಡ
8. ಅಂತರವಳ್ಳಿ ಮಂಡೆಗವುಂಡರ
9. ಅಲಗಾವುಂಡನ ಮಗಂ ಸಾಲ
10. ಗಾವುಂಡಂ ತುಱುಪರಿವಲ್ಲ ಕಾ
11. ದಿ ಸ್ವರ್ಗಸ್ತ ನಾದಂ ಸಾಲಗಾ
12. ವುಂಡನ ಮಗಂ ಕೇಲಿಗಾ
13. ವುಂಡ ಈ ಕಲ್ಲ

(ಮುಂದೆ ಕಲ್ಲುಬಡೆದು ಹೋಗಿ).

Transliteration

1. svasti śrīman mahāmaṇḍalē-
2. svara tribhuvana-malla Talakā-

3. du-gomda bhujabala-vīraganga
4. Hoysala śrī-Nārasimha dēvaru
5. prituvi rājyam geyyalu saka
6. varsha 1093 Kara samvatsara Jē-
7. shita sudha 11 Samvāra Kelale nāḍa
8. Antaravalli Manche gavunḍara
9. Ālagāvunḍana magam Sāla-
10. gāvunḍam turu-parivalli kē-
11. di svargastan ādam Sālagā-
12. vunḍana magam Kētiḡā-
13. vunḍa ī kalla

(Further portion is broken)

Translation

Be it well. While the illustrious mahāmaṇḍalēśvara, Tribhuvana malla, conqueror of Talakāḍu, bhujabala Vīragānga Hoysala śrī Nārasimha dēva was ruling the kingdom of earth :

On Saturday the 11th of the bright half of Jēshtha in the year Kara, 1093 śaka year :

Sālagāvunḍa, son of Ālagāvunḍa (himself son of) of Manchegavunḍa of Antaravalli fought in a cattle raid and attained heaven.

Sālagāvunḍa's son Kētiḡāvunḍa got this stone [set up.]

Note

This is a viragal belonging to the reign of the Hoysala king Narasimha I and records the death, during cattle raid, of Sālagāvunḍa, son of Ālagāvunḍa himself son of Manchegavunḍa. The details of the date, viz., ś. 1093 Kara sam. Jēsthā śu. 11 Samvāra correspond to 17th May 1171 A. D., a Monday and not Saturday as stated in the record.

31

At the same Hullahalli village, Gaudagere holli, on a viragal standing to the north of the Ānjanēya temple.

ಅದೇ ಹುಲ್ಲಹಳ್ಳಿಯಲ್ಲಿ, ಅಂಜನೇಯನ ದೇವಸ್ಥಾನದ ಉತ್ತರಕ್ಕೆ ನಿಂತಿರುವ ವಿಠಲಗಲ್ಲು.

1. ಸ್ವಸ್ತಿ ಸಖವರುನ ೧೩೦೯ ನ
2. ಂದವು ಪ್ರಭವ ಸಂಚ್ಛರದ
3. ಕಾರ್ತಿಕ ಬ ೨ ಶೋದಂದು ಆ
4. ಹಳಿಯಂ ಶೋಮನಾಥ ಗಲಡ

5. ನ ಮೊಗ ಒಳಗಣ್ಣಿ
6. ತಂನ ನವರ
7. ಬದಾಗಿ ಬಹಳ ಚಲಂ ಮಾಡಿ
8. ಹೊಯಿದ
9. ವ ವರಿಸಿದ ಗುಡ
10. ಗೆಯ್ತಿ ವೀರಗಲ . ಯ
11. ಏವರು ನಾಯ

Transliteration

1. svasti sakha varusa 1309 sa-
2. mdaavu Prabhava samchcharada
3. Kārttika ba 2 Sō damdu n̄
4. haliyam Sōmanātha gauda-
5. na inogga . . . olagalaḡḡe
6. tamnavara
7. badāgi bahaḷa chalam mādī
8. hoyida
9. va varisada gūḍa . . .
10. geyda viragala . ya
11. ḷidavaru nāyi

Note

Only the first two lines which contain some details about the date have been published as Maḷavallī 53 in F. C. Volume III. The record contains about twelve lines and an attempt has been made here to read as much as possible.

This is a viragal set up in memory of Sōmanātha gavuda's son, whose name is lost. He is stated to have fought valiantly, and fell. The details of the date, viz., 1309 Prabhava sam. Kārttika ba. 2 Sō. answers to 29th October 1387 A.D., a Tuesday and not Monday as stated in the record.

32

At Nāḍagalpura, same Gaudāgere hobli, on a stone standing to the south of Basaveśvara temple.

Size : 3'6"×2'6"

ಅದೇ ಗೌಡಗರೆ ಹೋಬಳಿ ನಡಗಲ್ ಪುರದಲ್ಲ ಬಸವೇಶ್ವರ ದೇವಾಲಯದ ದಕ್ಷಿಣಕ್ಕೆ ನಿಂತಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ. ೩'೬"×೨'೬"

ಮುಂಭಾಗ—

1. ಶ್ರೀ ಪ್ರಮಾದಿ ಸಂವತ್ಸರ
2. ದ ವೈಸಾಖ ಬ ೧ ಬ್ರಿ ಶ್ರೀಮತು

3. ತಳಕಾಡ ರಾಜರಾಜಪೆರ ಏಳು
4. ಪುರ ಪಂಚಮುಟದ ಸ್ತಾನಾಪತಿ ಪದ್ಮ
5. ದೇವಂಣ ಗಂಗಂಣನವರು ದಕ್ಷಿಣ ಸೋಮೇಶ್ವ
6. ರ ದೇವರ ದೇವದಾನದ ಕೊರಟಿಹಳಿಯ ಗ್ರಾಮ
7. ಯಿದಕ ದ ತಿಪ್ಪಯ್ಯ ಕೊಟ ಸಾನ
8. ನದ ಕ್ರಮವೆಂತೆಂದರೆ . . . ಪುರದ . ಮೊದ
9. ಲರುವ
10. . . . ಯೊಳಗೆ ಕೊಡಗೆ ದಕ್ಷಿಣ
11. . . . ದೇವರ ದೇವದಾನದ
12. ಬೀರೆಯ ಗಾಂಡನ ಕೊಡಗ
13. ಯಿಪ್ಪನುಳಿವ ಆ ಹರದ ನಾಯ್ಕ
14. ನ ಹಳೆಯಲುಳ ಗದ್ದೆ ಬೆದಲನಂ ಆಗು
15. ಮಾಡಿಕೊಂಡು ಎಂದೆಂದಿಗಂ ಧಾರಾ
16. ಪೂರ್ವಕವಾಗಿ ತೆಲು ಸಿದಾಯ ಗ ೩೩ ಯ
17. ಧಣಿಂದಂ ಮೇಲೆ ಆರ್ ಅಳುಹು ಅನ್ನಾ
18. ಯ ದೋರನಮುದ್ರದಲ್ಲ ಹುಟ್ಟಿದ
19. ಯ ತಳಕಾಡಲ್ಲ ಹುಟ್ಟಿದ ಅಕ್ಷಯ
20. ನಾಡ
21. ತಪ್ಪು ತಪ್ಪಡಿ ದಂಡ ಪುಂಡಿಗೆ ಬರದು ಆಪೂ
22. ರ ಳ್ಲ ನೆಟುಕೊಂಡು
23. ಸಾ . ವರು
24. ಅಂಣ್ಣನೊಡವೆ ತಂಮಂಗೆ ತಂಮನೊ
25. ಡವೆ ಅಂಣ್ಣಂಗೆ ಆರುವಿಲ್ಲದಿದ್ದೊಡೆ ಅವ
26. ರತ ಸೊಂಮು ಸಂಮಂದಕೆ ಸಲುವುದು ಕೆ
27. ಟ್ ಸಿವಾಲೆಯಕೆ ಸಲುವುದು
28. ಬಿನಹ ಮುಂ
29. ಯಿ ಸಾನನವ ತ
30.

ಹಿಂಭಾಗ—

31. ತಪ್ಪಿದರೆ ಗಂಗೆಯ ತಡಿಯಲಿ
32. ಕವಿಲೆಯ ಕೊಂದ ಪಾಪಕೆ ಹೋ
33. ಹರು ಯ ಆನೆ ತಡಿಯ ಬಡಗಲು
34. . ಬೈದವಿ ಯ ಒಳಗೆ ಆಯ . ಲ .
35. . ಮೂಡಣ ಕಲ್ಲರೆಯ ಆ ದ
36. ಂ ಮೂಡಲು ಮೊಲ ಇಗಲು ಹೇರೊಬೆ
37. ಗಿ ಬಿಳಿಯ ಗೊಂ ಯ ಹಳೆ ಅದಕೆ

38. ತೆಂಕಲು ಸುಂಕದ ಅದ
 39. ಷಂ ಪಡುವಲು
 40. . . . ಗಡ್ಡೆ . . . ರ ಕೇತಯ . . .
 41. ರದ ತಮ ಬಲಿಯ
 (42 ರಿಂದ 50 ನೇ ಪಂಕ್ತಿಯವರೆಗೆ ಏನೂ ಕಾಣುವುದಿಲ್ಲ)
 51. ಯಂತಿವರುಭೆಯಾನು ನುತದಿಂ
 52. ಬರದ ನೇನಬೊವ

Transliteration

Front—

1. Śrī Pramādi Sampatsara-
2. da Vaisākha ba 1 Bri śrīmatu
3. Talakāḍa Rāja-rājapura Elu
4. Pura Paṇcha-matada stānāpati Padma-
5. Dēvaṃṇa Gaṃgaṃṇanavaru dakshina Sōmēsva-
6. ra dēvara dēva-dānaḍa Koratu haliya grāma
7. yidaka . . . da Tippayya Kota Sāsa-
8. nada Kraṇav amptendare . . Purada . . moda-
9. liruva
10. yolage koḍage dakshina
11. dēvara dēva-dānaḍa
12. Bīreya gaṃṇḍana koḍagi
13. yishtan uliva ā Haraḍa nāyka-
14. na haḷiyal ulā gaḍde bedaṇṇaṇṇa āgu
15. māḍikomḍu emdempigam dhārā-
16. pūrvakavāgi teṛu siddāya ga 33 yi-
17. dhaḡimḍam mēle āṛ aluhu amṇyā-
18. ya Dōrasamudradalli huṭṭida
19. ya Talakāḍalli huṭṭida akshaya
20. nāḍa
21. tappu tavuḍi daṃḍa vuṃḍige baradu ā vū-
22. ra lla neṭukomḍu
23. sā . . . varu
24. amṇṇan-oḍave tamṇṇamge tamṇṇan-o-
25. ḍave amṇṇamge āruv-illad-irḍḍade ava-
26. rata somṇṇu-samṇṇamḍake saluvuḍu ke-
27. ṛe Sivāleyake saluvuḍu
28. biṇṇahamṇ
29. yi sāsanaṇa ta
30.

Back side—

31. tappidare Gaṃgeya taḍiyali
 32. kavileya koṃḍa pāpake hō-
 33. haru . . . ya āne tadiya baḍaḡalu
 34. . bbaḍavi . . ya olaḡe āya . la . . .
 35. . mūḍaṇa kallareya ā . . da . . .
 36. m mūḍalu moṛaigalu hērobe . .
 37. ḡi biḷya goṃ . ya hala adake
 38. teṃkaku surṃkada . . . ada
 39. rim paḍuvalu . . .
 40. . ḡalde . . ra Kētaya . pu-
 41. rada taṃina baliya
 (Lines 42 to 50 have become completely effaced)
 51. yim̐t iṃarubheyānu mataḍuṃ
 52. . barada sēnaḍōva

Note

This record contains fifty-two lines but only the first six lines have been published in E. C. Vol. III as Malavali 57. The major portion of the record is now read and published here. It appears to record that the seven Puras and Padmadēvaṇṇa Ganganna, the sthānāpati of the five maṭhas, of Talakaḍu-Rājaraḷapura granted the village Haradanāykanahali, (?) a hamlet of Koratihali which was a dēvadāna of the god Dakṣiṇa-Sōmēśvara, on the condition that the grantee should pay annually 33 gadyāṇas. He was also authorised to levy certain taxes named. Then follows the statement that the property of the elder brother should go to the younger, that of the younger to the elder and in case there were no heirs it should go to relations; but a tank in such a case became the property of a Śiva temple. A similar statement has been made in a previous inscription (see inscription No. 20) where it has further been stated that the property of the father-in law should go to the son-in-law and that of the son-in-law to the father-in-law.

The record is not dated in the śaka year. Since the characters appear to belong to about the 16th century A. D., the details of the given date, *viz.*, Pramādi sam. Vaiśākha ba 1 Bri. might correspond to Thursday the 25th April 1510 A. D.

It is significant that Talkad was still called Rājaraḷapura even during the 16th century. A. D.

At Halasahalli, Gaudagere hobli, on a stone north of Māriguḍi.

Size : 4' × 3'

ಗಾಡಗೇರೆ ಹೋಬಳಿ ಹಲಸಳ್ಳಿ ಗ್ರಾಮದಲ್ಲ ಮಾರಿಗುಡಿಯ ಉತ್ತರಕ್ಕೆ ನಿಂತಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ . ೪' × ೩'

- 1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬ ಚಂದ್ರಚಾಮರ ಚಾರವೇ ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲ
- 2 ಸ್ತಂಭಾಯ ಸಂಭವೇ | ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕವರುಷ ೧೪೫೯ ಸಂದುವ
- 3 ತ್ವಮಾನವಾದ ಹೇಮಳಂಬಿ ಸಂವತ್ಸರದ ಅಷಾಢ ಶು ೩ ಅದಿವಾರದಲು ಶ್ರೀಮಂತ್ಯಹಾರಾಜಾ
- 4 ಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀ ವೀರಪ್ರತಾಪ ಶ್ರೀವೀರ ಅಚ್ಚುತರಾಯ ಮಹಾರಾಯರು ವಿದ್ಯಾ
- 5 ನಗರಿಯ ಸಿಂಹಾಸನದಲ್ಲ ಪೃಥ್ವೀರಾಜ್ಯಂಗಯಿಉತ್ತರಲು ಶ್ರೀ ಅಲುಗೋಡರಾಜ್ಯಾ
- 6 ಧಿಪತಿ ಶ್ರೀಮನ್ಮಹಾಸೇನಾ ಸಮುದ್ರಪಾಳ ಗಜಸಿಂಹ ಕೊಮಾರ ವೀರಪ್ಪವಡೆಯರ ಕೊ
- 7 ಮಾರನು ಅಚ್ಚುತರಾಯ ವೀರಣನಾಯಕರು ತಲಕಾಡನಾಡ ಪ್ರಭು ಸಾಧಿಪನವರ ಮಗ
- 8 ಚಿಕ್ಕ ಸಾಧಿಯಪ್ಪನವರಿಗೆ ಕೊಟ್ಟ ಗ್ರಾಮಕೊಡಿಗೆಯ ಶಿಲಾಶಾಸನದ ಕ್ರಮವೆಂತೆಂದರೆ
- 9 ಅಚ್ಚುತರಾಯರು ಉಂಬಳಿಯಾಗಿ ಪಾಲಿಸಿದ ತಲಕಾಡನೀಮಗೆ ಸಲುವ ದನುಗೂರ ಸ್ಥಳದೊ
- 10 ಳಗಣ ಹಲಸನಹಳಿ ಗ್ರಾಮವನು ನಿಮಗೆ ಸರ್ವಮಾನ್ಯವಾಗಿ ಪಾಲಿಸಿದವಾಗಿ ಆ ಗ್ರಾ
- 11 ಮಕ್ಕೆ ಸಲುವ ಚತುಸ್ಸೀಮೆವಳಗಾದ ನಿಧಿ ನಿಕ್ಷೇಪ ಜಲ ಪಾಪಾಣ ಅಕ್ಷೀಣ ಅಗಾಮಿ ಸಿ
- 12 ದ್ಧ ಸಾಧ್ಯವೆಂಬ ಅಪ್ಪಭೋಗ ತೇಜ ಸ್ವಾಮ್ಯವನು ಸಹ ಹಲಸಿನಹಳಿಯ ಗ್ರಾಮವನು ನಿಮಗೆ
- 13 ನಿಮ ಪುತ್ರಪುತ್ರ ಪರಂಪರೆಯಾಗಿ ಆಚಂದ್ರಾಕ್ಷ ಸ್ಥಾಯಿಯಾಗಿ ಸುಖದಿಂ ಆ
- 14 ನುಭವಿಸಿಕೊಂಡು ಬಹಿರಿಯೆಂದು ಕೊಟ್ಟಗ್ರಾಮಗೊಡಗೆಯ ಶಿಲಾ ಶಾಸನ
- 15 ದಾನಪಾಲನೆಯೋರ್ಮಧ್ಯೇ ದಾನಾಚ್ಛೇದೋನುಪಾಲನಂ ದಾನಾತ್ ಸ್ವರ್ಗ ಮವಾಪ್ನೋತಿ
- 16 ಪಾಲನಾಚ್ಛೇದಂ ಪದಂ || ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರ
- 17 ದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಪಲಂ ಭವೇತ್ || ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾ ಯೋಹರೇತಿ
- 18 ವಸುಂಧರಾಂ ಪಷ್ಠಿವರುಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣ್ವಾಯಾಂ ಜಾಯತೇತ್ರಿಮಿಃ | ಶ್ರೀ ಶ್ರೀ

Transliteration

- 1 namas-tumga-sīras-āchumbi chandra-chāmara-chāravē traī-lōkya nagar-
ārambha mūla-
- 2 stambhāya Sambhavē | svasti śrī jayābhyudaya Śālivāhana śaka varusha
1459 samdu va-
- 3 rttamānavāda Hēmaśamhi samvatsarada Āshādha śu 3 Ādivāradalu śrī-
māman-mahārāja-
- 4 dhīrāja-rāja paramēśvara śrī-Vīrapratāpa Śrī Vīra Achchuta rāya mahārā-
yaru Vidyā-
- 5 nagariya simhāsanaḍalli prithvīrājyaṁ geyiūttiralu śrī Ālugōḍa rājyā-
- 6 dhipati śrīman mahāsēnā samudra-pāḷa gajasimha komāra Vīrappa vaḍe-
yara ko-

- 7 mārānu Achchuta rāya Virāna nāyākaru Talakāḍa nāḍa prabhu Sādhipa-
navara maga
- 8 Chikka Sādhiyappanavarige kotta grāma kodigeya śilā-śāsanaḍa krama-
vemt enḍare
- 9 Achchuta rāyaru umbaliyāgi pālisida Talakāḍa sīmege saluva Danugūra
sthalado-
- 10 laḡaṇa Halasanahaḷi grāmavanu nimage sarvvamānyav-āgi pālisidevāgi
ā grā-
- 11 makke saluva chatussīme vaḷagāḍa mḍu-nikshēpa-jala-pūshāṇa-ākshīṇi
āgāmi si-
- 12 ddha sādhyav enba aṣṭa-bhōga-tēja-svāmyavanu saha Halasinahaḷiya
grāmavanu nimage
- 13 nunma putra paṭra parampareyāgi ā-chamḍrārkkā-sthāyiyāgi sukhadiṇu a-
14 nubhavisikoṇḍu bahiri yemḍu kota grāma-goḍageya śilā śāsana
- 15 dāna-pālanayōr madhyē dānāch-chhrēyōnu-pālanam dānāt svargam
avāpnōti
- 16 pālanād achyutam padam || sva-dattā dviāḡuṇam punyam para-dattā-
nu-pālanam para-
- 17 dattāpahārēna sva-dattam nishphalam bhavēt || sva-dattam para-dattam
vā yō harēti
- 18 vasuṇḍharām shashti varusha sahasrāṇi viṣṭāyām jāyatē krimiḥ || śrī
śrī

Translation

Obeisance to Śambhu, beauteous with the chāmara-like moon kissing his lofty head, the foundation pillar of the city of the three worlds.

Be it well. 1459 years of the victorious Śālivāhana era having passed and the year Hēvialambi being current, on Sunday the 3rd of the bright half of Āshāḍha :

While the illustrious mahārājadhirāja, rāja paramēśvara, śrī Virapratāpa śrī vira Achchuta Rāya mahārāya was on the throne of Vidyānagari, ruling the kingdom of earth :

The ruler of Ālagōḍ kingdom, the illustrious protector of ocean-the huge army, Achchutarāya-Virāna nāyaka, son of Virappavaḍeya (himself) the son of Gajasimha granted the stone śāsana of the grant of the village to Chikka Sādhiyappa, son of Sādhipa the prabhu of Talakāḍa nāḍu thus .

“ As we have granted to you as a sarvamānya the village Halasanahaḷi in Danugūra sthala belonging to Talakāḍa sīme, which had been granted to us by Achchuta Rāya as an umbali, you may enjoy in succession of your sons and grandsons in happiness, within the four boundaries of that village the eight rights and powers of enjoyment including treasure on the surface or underground, water

springs, minerals, imperishables, futures, ready income and possibilities for as long as the moon and sun endure.”

Usual imprecatory verses · dānapālanayōr madhye, etc, svadattā dviguṇam, etc., sva dattam para dattam vā yō harēti, etc.

Note

The record belongs to the reign of the Vijayanagar king Achyutarāya and registers a grant of the village Halasinahali in Dhanugūr sthala belonging to Talakādu sime with all the usual rights as a tax-free grant, to Chikka Sādhiyappa, son of Sādhiyappa the Nālpabhu of Talkad. The donor was Achyutarāya-Vīraṇa voḍeya, the chief of Ālgod. The details of the date, viz., 1459 Hēmaḷambi sam. Āshāḍha śu 3 Ādivāra answers to Sunday 10th June 1537 A. D. (See also inscription No. 27 supra).

34

At Sasyālapura, Kūligere hobli, on a stone in Bōlēgauda's land to the east of the village.

Size · 4' 7" × 2' 1"

ಕೂಲಿಗರೆ ಹೋಬಳಿ ಸಶ್ಯಾಲಪುರದಲ್ಲಿ ಪೂರ್ವಕ್ಕೆ ಬೋಳೇಗೌಡನ ಹೊಲದಲ್ಲಿ ಇರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ: ೪' ೭" × ೨' ೧"

1. ಶುಭಮಸ್ತು ಶ್ರೀ ಗಣಾಧಿಪತಯೇ ನಮಃ | ನಮಸ್ತುಂ
2. ಗಾ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರವೇ ತ್ರೈಲೋಕ್ಯನ
3. ಗರಾರಂಭಾ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ
4. ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶ
5. ಕ ವರುಷ ೪೭೭೩ ವರುಷ ಸಂದ ವರ್ತಮಾನ ವಾ
6. ದ ಪರಿಧಾವಿ ಸಂವತ್ಸರ ಕಾರ್ತಿಕ ಶು ೧೦ ದಂದು
7. ಶ್ರೀ ಮನ್ಮಹಾರಾಜಾಧಿರಾಜ ರಾಜಪರ
8. ಮೇಶ್ವರ ವೀರಪ್ರತಾಪ ಬಿರಿದೆಂತೆಂಬವ
9. ರ ಗಂಡ ಧರಣೀವರಾಹ ಪಶ್ಚಿಮರಂಗ
10. ಧಾನಿ ಸಿಂಹಾನನೋಚಿತವಾದ | ಮೈಸೂರ
11. ದೇವರಾಜ ಭೂಪಾಲರವರು ಪ್ರಿಥ್ವೀರಾ
12. ಜ್ಯಂಗೇಉತ್ತರಲೂ | ಕಾರ್ಯ ಮಠದ ರ . ದ . . . ಗಂ
13. ಗಾಧರ್ಮಯನು ದರ್ಮ ಪ್ರಸಂಗದ ಸಮಯದಲ್ಲಿ ದೇವರಾಜ
14. ಮಹಾರಾಜರಿಗೆ ಬಿನ್ನಹಂ . . . ದೇವರಾಜ ಭೂಪಾ .
15. ರವರು ಕೇಳಿ ಸಂತೋಷದಿಂದಾ ಮಳವಳಿಯ ಸಂಸ್ಥಾನದ ಗಂಗಾ
16. ಧರನು | ಗಂಗಾಧರೇಶ್ವರ ಸ್ವಾಮಿಯಂ ಪ್ರತಿಷ್ಠೆಮೂಡಿ ಪಡಿತರ ದೀಪಾ
17. ರಾಧನೆ ಮೊದಲಾಗಿ ಆ ದೇವರಾಜನವರಿಗೆ ಬಿನ್ನಹಂ ಮೂಡಿ

23. lu Sāhaḷiyimdam paḍuvalu Gānigana puradimdam baḍagalu yim-
24. tī chatus-sīmeyolaḡ-ulla sakala suvarṇādāya sakala davasādāya .
25. patana sāmīyavara bhamdārakke saha . . .
26. sakala tūthe || sva-dattā dviguṇam puṇyam para dattā-
27. nu-pālanam para dattāpahārēṇa sva-dattam nishphalam bhavētu
28. dāna-pālanayōr madhye dānāchhrēyōnu pālanam | dānāt sva-
29. rgam avāpnōti pālanād achyutam padam | sva-dattam parada-
30. ttam vā yoharēti vasumdharam | shashṭir-va-
31. risha-sahasrām viśtāyām jāyatē kṛmih ||
32.

Translation

May there be good fortune. Obeisance to Gaṇādhipati. Obeisance to Sambhu, beautiful with the fly-flap, that is, the moon touching his lofty head, the foundation pillar for the commencement of the city of the three worlds.

Be it well, 4773 years of the victorious Śālivāhana era having lapsed and the cyclic year Paridhāvi being current, on the tenth day of the bright half of Kārttika;

While the illustrious mahārājādhirāja rājaparamēśvara virapratāpa champion over the titled, dharaṇivarāha, worthy occupier of the throne of Paschima rangadhāni, Dēvarāja bhūpāla of Mysore was ruling the kingdom of earth;

On the request made by Gaṅgādharaḷya, manager of the matt, at the time of the discourse on dharma, king Dēvarāja having listened with pleasure (granted) the village Sasyalapura in Maḷavalli sthala belonging to the Maisūru throne, for food offering and perpetual lamp of the god Gaṅgādhareśvara svami consecrated by Gaṅgādhara of Maḷavalli province.

The boundaries of that village: to the east of Baṇḍūr, to the south of Mādihalli, to the west of Sāhalḷi and to the north of Gāniganapura. All the income in gold, all the income in corn, etc., within this boundary (is to be given) to the treasury of the headman of the town.

Then follow the usual imprecatory sentences sva-dattā dviguṇam puṇyam, etc.

Note

This record has been noticed by Mr. Rice as Malavalli No. 38. It has now been revised. The record belongs to the Mysore dynasty, the ruling Prince being Dēvarāja bhūpāla or Chikka Dēvarāja voḍeyar. He is praised as the Mahārājādhirāja rāja paramēśvara, virapratāpa, champion over the titled, dharaṇivarāha and worthy occupier of the throne of Śrīrangapattṇa. The purpose of the record is to grant the village Sasyāla pura for food offerings, maintenance of lamps, etc., of the god Gaṅgādhareśvarasvami consecrated by one Gaṅgādharaḷya of Maḷavalli sthala.

The record is dated in the Kali era though wrongly mentioned as Śaka year. The details of the date 4773 Paridhāvi sam. Kārttika śu 10 answer to Monday 21st October 1672 A. D.

35

At Sasyālapura, Kūligere hobli, on a stone in the main lands of the Basavēśvara temple.

Size : 3' 6" × 1' 6"

ಕೂಲಗರೆ ಹೋಬಳಿ ಸತ್ಯಾಲಪುರದಲ್ಲಿ ಬಸವೇಶ್ವರ ದೇವಸ್ಥಾನದ ಕೊಡಿಗೆ ಹೊಲದಲ್ಲಿ.

ಪ್ರಮಾಣ : ೩' ೬" × ೧' ೬"

1. ಶ್ರೀ ಮತು ಯಿಶ್ವರ ಸಂವ
2. ತ್ಸರದ ಚಯಿತ್ರ ಶು ೧ ಲು ದೇವರ
3. ಸ ಗಲುಡ ಚಿಕ ಸಿದ್ಧಯ ಗಲುಡ
4. ಸಿವಮಯ್ಯ ಗಲುಡ ಸಿದ್ಧಯ್ಯ ಗಲು .
5. ಯಿ ನಲ್ವರು ವೊಪ್ಪಿ
6. ಗೆ ಭಂಡಿವಾಳ ಸೀಮೆ ಹಲಸಿನ ತಾಳ
7. ಹಳ ವೊಳಗಾಗಿ ಕೊಟ್ಟ ಪಟ್ಟಿ
8. ಯ ಕ್ರಮವೆಂತೆಂದರೆ ಆ ಸೀಮೆಗೆ
9. ಗದೆ ತೋಟ ಮರ ಮಗ್ಗವಣ ಕಿಣು
10. ಕುಳ ಸೊನ್ನಾದಾಯ ಸುತ್ರಗುತ್ತಿಗೆ
11. ಯಿ ಯೊಳಗಾಗಿ ಗ ೯ ವರಹ ತೆತ್ತು
12. ಸುಖದಲು ಯಿಹದು ಚಿಂಚಗೆ
13. ದ ಹುವಿಯ ಮರಿಯಾದಿಯಲು
14. ಯಿಹರು ಸಾಕ್ಷಿಗಳು ಸಸಲ ಒಡೆ
15. ಯರು ಕಂವಿಯ ನಿಂಗಪ್ಪ ೯೦
16. ಚಲಿಂಗಯ್ಯ ಯಿ ಮರಿಯಾದಿಗ
17. ಮಹಲಿಂಗಯ್ಯನ ಬರಹ

Transliteration

1. śrīmatu Yiśvara saṁva-
2. tsarada Chayitra śu 1 lu Dēvara-
3. sa gaṇḍa Chikka Siddhaya gaṇḍa
4. Sivamayya gaṇḍa Sidhayya gau .
5. yi nalvaru voppi
6. ge Bhaṇḍivāla sīme Halasina tāḷa
7. ha'a volagāgi koṭṭa paṭṭe-
8. ya kramav eṁtemdare ā sīmege

9. gade tōta mara maggavana kiru-
- 10 kula sonnādāya sutra-guttige
11. yi yolagāgi ga 9 varaha tettu
12. sukhadalu yihadu chinchaga-
13. da huviya mariyādiyalu
14. yiharu sākshigaḷu Sasala ode-
15. yaru Kammiya Ningappa Maṇ-
16. chilingappa yi mariyādige
17. Mahalingayyana baraha

Translation

On the first of the bright half of the month Chaitra, in the cyclic year Isvara, Dēvarasa gaḍa, Chika Siddayya gaḍa, Sivamayya gaḍa and Siddaya gaḍa,—all the four having agreed—granted Halasina tāla haḷa in the Bhaṇḍivāla sīme to . . . thus :

He may enjoy this grant, having paid nine varahas as taxes on wet land, garden, trees, looms, kirukūḷa, income in gold sūtraguttige, etc., and remain within the mariyādi (order) of Chinagaḍa Huvī.

Witnesses . Sasala oḍeya, Kammiya Ningappa, Maṇchalingayya.

This agreement is written by Mahalingayya.

Note

This inscription, Ml. 39, now revised, appears to belong to about 1517 A. D. and states that Dēvarasa gaḍa, Chikasiddayya gaḍa, Sivannayya gaḍa and Sidhayya gaḍa together made an agreement with someone whose name is lost, and made to him some grant in the village Halasina tālu of Bhaṇḍivāla sīme on condition that he should pay nine varahas every year towards certain taxes named. The grant is called a paṭṭe. Then follow the signatures of Sāsala oḍeyar and others. The record was written by Mahalingayya.

36

On a stone to the west of the same Siddhēśvara temple at Boppasandra, Kūligere hobli.

Size : 5' × 2'8"

ಅದೇ ಸಿದ್ಧೇಶ್ವರ ದೇವಾಲಯದ ಪಶ್ಚಿಮದಲ್ಲಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ : ೫' × ೨'೮"

1. ಶುಭಮನ್ನು ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವ
2. ರ ಶ್ರೀವೀರ ಅಚುತರಾಯ ಮಹಾರಾಯ
3. ರು ಪ್ರಿದ್ವಿರಾಜ್ಯಂ ಗೃಹಾಂತರಾಳಿ ಆ ರಾಯರ

4. ಕಾರ್ಯಕ್ಕೆ ಕರ್ತರಾದ ವಾರಣಾಸಿ ವಿರಪಂಜ ಅ
5. ಯನವರು ಶಕವರುಷ ೧೪೫೯ ಸಂದು ವರ್ತ
6. ಮಾನದ ಹೇಮಳಂಬಿ ಸಂವತ್ಸರದ ಆಶಾ
7. ಡ ಸು ೧೨ ಬುಧವಾರದಲು ಮಳವಳಿಯ ನಾ
8. ರಸಿಂಹ ಹೆಬಾರುವರ ಮಕ್ಕಳು ನಂಜಯ್ಯ
9. ಹೆಬಾರುವರಿಗೆ ಮಳವಳಿ ಸ್ಥಳದ ಬೊಪನ
10. ಮುದ್ರದ ಗ್ರಾಮವ ನುದಕ ಧಾರಾಪೂರ್ವಕ
11. ವಾಗಿ ಕೊಟ್ಟ ಶಿಲಾಶಾಸನ ಮಂಗಳ ಮ
12. ಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Transliteration

1. subham astu rājādhi-rāja rāja-paramēśva-
2. ra śrī vīra Achuta-rāya mahārāya-
3. ru prithvī-rājyam gauṭīrdalli ā rāyara
4. kāryvake karttar āda Vāranāsi Virapaṇṇa a-
5. yan-avaru śaka varusha 1459 samdu varta-
6. mānada Hēmaḷambi samvatsarada Āśā-
7. ḍa su 12 Budhavāradalu Malavaliya Nā-
8. rasimha hebāruvara makkaḷu Nanjayya
9. hebāruvarige Maḷavalli sthāda Bopasa-
10. mudrada grāmavan udaka-dhārā-pūrvaka-
11. vāgi kotṭa śilā śāsana maṅgala ma-
12. hā śrī śrī śrī

Translation

Be it well. While rājādhirāja rāja-paramēśvara the illustrious vīra-Achyuta rāya mahārāya was ruling the kingdom of earth :

1459 years of the śaka era having passed and the cyclic year Hēmaḷambi being current, on Wednesday the 12th of the bright half of Āśāḍha, the charge'd' affairs of the king, Virapaṇṇa of Vāranāsi granted with pouring of water the village Boppa-samudra belonging to Maḷavalli sthāla to Nanjayya Hebbāruva, son of Nārasimha Hebbāruva of Malavalli.—Thus is the stone inscription. Good fortune.

Note

This inscription belongs to the reign of the Vijayanagar king Achyuta Rāya and records the grant of the village Boppasamudra, same as the modern Boppa sandra village. where the present record is, to Nanjayya Hebbāruva, son of Nārasimha Hebbāruva of Malavalli. The donor Vāranāsi Virupanna-ayya is stated in the record to have been the Agent for the affairs of the king.

The details of the date given, viz., ś 1459, Hēmaḷambi sam. Āśāḍha śu. 12 Budhavāra correspond to Wednesday the 20th June 1537 A.D.

At the same village Boppasandra, on a vīragal in front of the chāvaḍi.

ಅದೇ ಜೊಪ್ಪ ಸಂದ್ರಗ್ರಾಮದಲ್ಲ ಚಾವಡಿ ಮುಂದೆ ನಿಂತಿರುವ ವೀರಗಲ್ಲು.

1. ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮ
2. ಹಾ ಮಂಡಳೇ
3. ತ್ವರ ತ್ರಿಭುವನ
4. ಮಲ್ಲ ತಳಕಾ
5. ಡ್ವನಂಗಲ ಕೊಯ
6. ತೂರು ಉಚ್ಚಂಗಿ ಪಾ
7. ನುಂಗಲು ಒನ
8. ವಸೆ ನೋಳವಡಿ
9. . . ಭುಜಬಳ ವೀರಗಂಗ ವಿಷ್ಣು
10. ವರ್ಧನ ಹೊಯ್ಸಳ ಮಹಾ ವೀರಗ
11. ಬ್ಬ ಶ್ರೀ ವೀರ ಬಲ್ಲಾಳ ದೇವರಸರು
12. ದ್ರದಲು ಸುಕನಂಕಥಾ ವಿನೋ
13. ದಡಿಂ ಪೃಥ್ವೀರಾಜ್ಯಂಗಯುತ್ತ
14. ಮಿರೆ ಮಳವಳ್ಳ
15.

Transliteration.

1. svasti śrīman ma-
2. hā maṇḍaḷē-
3. śvara tribhuvana-
4. malla Talakā-
5. ḍu Namgali Koya-
6. tūru Uchchamgi Pā-
7. nuṅgalu Bana-
8. vase Nōḷavaḍi
9. bhujabāḷa Vīra gaṅga Vishnu-
10. vardhana-Hoysaḷa mahā vīraga-
11. nga śrī Vīra-Ballāḷa dēvarasaru
12. dradalū suka-samkathā-vinō-
13. dadim prthvī-rājyaṅ goyutta-
14. m ire Maḷavalli
15.

Note

The record is on a vīragal and belongs to the reign of the Hoysaḷa king iraballāḷa. But the record is incomplete and gives merely the titles of the king

and states that he was ruling the kingdom of earth from Dōrasamudra. All other details about the hero and the date are lost.

38

At the same village Boppasandra, on a pillar in front of the same chāvaḍi.

Size : 3'6"×11"

ಅದೇ ಬೊಪ್ಪಸಂದ್ರಗ್ರಾಮದ ಚಾವಡಿಯ ಮುಂದೆ ನಿಂತಿರುವ ಕಂಬ.

ಪ್ರಮಾಣ : ೩'೬"×೧೧"

- | | |
|-------------------|-------------------|
| 1. ಸ್ವಸ್ತಿ | 11. |
| 2. ವೀರ ಬುಕ್ಕ | 12. ಗದ್ದೆ ಬ ೩ ಬೆ |
| 3. ಣ ಒಡೆಯರು | 13. ದ್ದಲು ಕಂ |
| 4. ಪ್ರಿಥವೀರಾಜ್ಯ | 14. ಭ ೫೦೦ ಇ |
| 5. ಂಗೆಯ್ಯುತ್ತ | 15. ದನು ಅಳಿ |
| 6. ಮಿರೆ ರಿ . ತ್ತಡ | 16. ದವರು ಪ |
| 7. ತಿಪ್ಪೂರ ಬಂ | 17. ಇ್ಚಾ ಮಾಹಾ |
| 8. . . ಣ್ಣ ಹಿರಿಯ | 18. ನರಕಕ್ಕೆ |
| 9. ಂಣ್ಣ ಹಾದರ | 19. ಹೋಹ ಮಂಗಳ |
| 10. ವಾಗಿಲ ತೆಲ್ಲರ | 20. ಮಾಹ ಶ್ರೀ ಶ್ರೀ |

Transliteration

- | | |
|--------------------|---------------------|
| 1. svasti | 11. |
| 2. Vira Bukka- | 12. gadde kha 3 be- |
| 3. ṇa Oḍeyaru | 13. ddalu kaṃ- |
| 4. prithavī rājya- | 14. bha 500 i- |
| 5. ṃ geyyutta- | 15. danu aḷi- |
| 6. mire ri . ttaḍa | 16. davaru pa- |
| 7. Tippūra baṃ- | 17. ṇcha mahā |
| 8. . ṇṇa Hiriya- | 18. narakakke |
| 9. ṃṇṇa Hāḍara- | 19. hōha maṃgala |
| 10. vāgila Tellara | 20. maha śrī śrī |

Translation

Be it well. While Vira Bukkaṇa oḍeya was ruling the kingdom of earth . . . Hiriyaṇṇa of Tippūr [granted] to some one (name lost) of Hāḍaravāgilu, [? belonging] to Tellā family three khaṇḍugas of wet-land and five hundred kambas of dry land. Whoever destroys this will go to hell of the five great sins. good fortune.

Note

The record belongs to the reign of the Vijayanagar king Vīra Bukkanṇa-oḍeyar or Bukka II. The purpose of the record was to grant certain wet and dry lands to a resident of Hāḍaravāgīlu whose name is lost. The donor was Hiriyappa of Tīppūr. The record is not dated. It may belong to about 1405 A.D

39

At Sāhalli, Maḷavalli hobh on a stone to the east of Māriguḍi.

Size · 6'×2'8"

ಅದೇ ಹೋಬಳಿ ಸಾಹಳ್ಳಿ ಗ್ರಾಮದ ಮಾರಿಗುಡಿಯ ಪೂರ್ವಕ್ಕೆ ಜಗತೀಕಟ್ಟೆಯ ಮೇಲೆ ಇರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ. ೬'×೨'೮"

1.
2. ಸ್ವಲ್ಪ ಶ್ರೀ ಪರಿಧಾವಿ ಸಂವತ್ಸರದ ಚಯ
3. ಶ್ರೀ ಬಿ ಜಿ ಲು ಶ್ರೀ ಕಾಡಲೇಶ್ವರ ದೇವರ ಸ್ಥಾನದ ಅ
4. ಪ್ಪಾಜಪ್ಪಗಳೂ ಆ ಗೌಡಗೇಷಿಯ ಗೌಡು ಪಟ್ಟ
5. ಣ ಸ್ವಾಮಿಗಳೂ ಆ ಗೌಡಗೇಷಿಯ ಕಾಲುವಳ್ಳಿ ಸಾ
6. ವೆ ಹಳ್ಳಿಯನು ಅಂಕಗೌಡನ ಮಗ ಕಾಡಿಲಗೌಡಗಳು
7. . ನಾಣ ಮಾಡುವಂತಾಗಿ ಬಿಟ ಗ್ರಾಮದ ಕ್ರಮವೆಂತಂದರೆ
8. . . . ಹಳೆಯ ದ ನಾಕು ಮೂಲೆಯಲು
9. ಕಟ್ಟಿ ಲಂಗಮುದ್ರೆಯ ಕಲಂ . . . ಗ ಮನೆಯ ಮುಂದೆ . . . ದ್ದು
10. ಆ ಕ . . . ಗ ದಿಂದ . ಹ . . . ಆ ಹಳಿಗೆ ಸಲುವ ಕರಜು
11. ಮೈಯ ಗಟ್ಟಿ . . . ಅವನು ಅನುಭೋಗಿ
12. ನ ಹದಿಕೆ ಅನ್ಯಾಯ ಸಹಿತ ಕಟ್ಟುಗುತ್ತ
13. ಗೆ ಯಾಗಿಯೆ ಸಂವಧರ ನಿಧಾಯ ಗೆ ೨೫ ಅನ್ಯಾ . . .
14. ಲವಾಗಿ . ದ್ರರ ಕಾಣಿಯ ಗೆ ೫೦ . . ಕಾಣಿ ಗೆ ೫ ಅನ್ಯಾಯ
15. ಗೆ ೨೫ ಅರ್ಜಿಂದ ಮೇಲೆ ಪ್ರಮಾಣಿಜ ಸಂವ
16. ತ್ವರಂ ಮೊದಲಾಗಿ ಎಂದೆಂದಿಗೆ . . ವರುಷಂ ಪ್ರತಿ . . .
17. ವ್ಯಾಧಾಯ ಗೆ ೧೫ ಅನ್ಯಾಯಕೆ ಸಲವಾಗಿ ಕಾ
18. ಣಿಕೆ ಗೆ ೫ ಗದ್ಯಾಣ ಮೂವತ್ತನೂ ಪೊಂದು ಮ
19. ನೆಯ ಲ . . . ಹಲೂ ಗ ೧೨ ವರುಷಂ ಪ್ರತಿ
20. ಕೊಠಾರ . . . ರ ಹಬ್ಬದಲು ಕೆಪ್ಪದು ಬಹ . ಅಂ
21. ಣ ಸಲುವುದು ಅಂಣ
22. ಪ ಹಲು
23. ಕಳದವರು ದ ಮಹಾಜನಂಗಳು ಗಾ
24. ಡು ಪಟ್ಟಣ ಸ್ವಾಮಿಗಳ ಸ್ವಹಸ್ತದೊಪ್ಪ ಶ್ರೀ ಕಾಳ

25. ಲೇಷ್ವರ ಶ್ರೀ ಸೋಮನಾಥ

26.

Transliteration

1.
2. svasti śrī Paridhāvi samvatsarada Chayi-
3. tra ba 5 lu śrī Kāḍalēśvara dēvara sthānada A-
4. ppājappagaḷū ā Gaudugereya gaṇḍu patta-
5. na svāmigaḷū ā Gaudugereya kālūvalli Sā-
6. ve halliyanu Ankagaḍana maga Kāḍilagaṇḍagaḷu
7. . nāna māḍuvamtaḍgi biṭa grānada kramavemterpdare
8. haliya da nāku mūleyalu
9. kaṭṭi hṃgamudreya kaḷm . . . ga maneya munḍe ddu
10. ā ka . . . gaḍimda . . . ha . . . ā haḷge saluva karaju-
11. miya gattale . . . āvanu anubhōḡi
12. na hadike anyāya sabita kattugutta-
13. gey-āgiye samvachhara siḍhāya ga 25 anyā . . .
14. lavāgi . . . drara kāṇiya ga 50 . . . kāṇi ga 5 antu . . .
15. ga 25 allimḍan mēle pramāḍicha samva-
16. tsaraṇ modalāgi enidemḍinge . . . varuṣam prati . . .
17. rrvāḍāya ga 15 anyāyake salavāgi kā-
18. nīke ga 5 gadyāṇa mūvattanū vomḍu ma-
19. neyalī . . . le 2 halū ga 12 varishamprati
20. kothāra . . . ra habbadalu keredu baha . . . am-
21. ṇna . . . ḍevera saluvudu amṇna
22. ra halu
23. da mahājanamgaḷu gau-
24. ḍu paṭṭaṇa svāmigaḷa svahastadoppa śrī Kāḷa-
25. lēśvara śrī Sōmanātha
26.

Note

This records the grant of Sāvehali a hamlet of Gaudugere, to Kāḍila gaṇḍa, son of Ankagaḍa, with the condition that he should pay certain sums of money (details given) year after year, by Appājappa of Kāḷalēśvara temple and the gaṇḍu paṭṭaṇa svāmis of Gaudugere.

The record might belong to the reign of the Hoysala king Somēśvara and the given date, viz., Paridhāvi sam. Chayitra ba. 5 corresponds to Monday 29th April 1252 A.D.

At purigāli, Boppagaḍanapura hobli, on a stone in Channegauḍa's field.

Size : 5'10"×2'2"

ಹೊಪ್ಪೆಗೌಡನಪುರ ಹೋಬಳಿ ಪುರಿಗಾಲಿ ಗ್ರಾಮದ ನೈರುತ್ಯಕ್ಕೆ ಚನ್ನೇಗೌಡನ ಹೊದಲ್ಲರುಷ ಕಲ್ಲು.

ಪ್ರಮಾಣ : ೫'೧೦" × ೨'೨"

1. ಶ್ರೀ ಪುರುಷ ಮಹಾ
2. ರಾಜ ಪ್ರಿದುವೀರಾ
3. ಜ್ಯಂ ಕೆಯೆ ಕುಂದಸತ್ತಿ
4. ಅರಸ ವಡಗರೆ ನಾಡು
5. ಮೂನೂರುಮೊಳ ಮುದುಗುನ್ನೂರ
6. ಸಿಬ್ಬಡಿ ಅರಸ ಪುವಗಾಮ
7. ಮಾಳ್ಕುವಿದ್ದರ್ ಅತ್ತಿಗಾಲಾ ಚವು
8. ತ್ತರ್ ಕಾದಿದಾ ಊರೊಟಿಯ ಬೋ
9. ವರಿಗೆಕ್ಕಟ್ಟಿಮೆ ಕೊಂಗಣಕೆಟ್
10. ಕೊಟ್ಟು ಪೊರ್ ಪನ್ನವರ್ ಈ ಧಮ
11. ಮಾನ್ ಅಟಿತ್ತೋನ್ ವಾರಣಾನಿಯಂ
12. ಕವಿಲೆಯುಂ ಪಾರ್ವರುಮಾನ್ ಕೊನ್ನ ಪಾ
13. ಪಮಕ್ಕೆ ಇದ ಕೆಡವಲ್ದನುಮೀ ಪಾಪಮಾನ್
14. ಅದೋ ಅದೋ ನಡಪನ್

Transliteration

1. Śrīpuruṣa mahā-
2. rāja prīduvī rā-
3. jyaṃ keye Kundasatti
4. arasa Vadaḡare nāḡu
5. mūnūru moḡa Mudugundūra
6. Siṅgaḡi arasa Puvaḡāma-
7. m āḡdu viddar Attiḡālā Chavu-
8. ttar kāḡidā ūroḡiya bō-
9. varige kkaṡṡime Koṃḡaṇi kere
10. koṡṡu vor paṇṇuvar ī dhama-
11. māṇ aḡittōṇ Vāraṇāsīyaṃ
12. kavileyuṃ pārvvaruṃāṇ konda pā-
13. pam akka ida keḡavaḡḡdanuṃ ī pāpamāṇ
14. aḡō aḡō naḡapan

Translation

While Śrīpurusha-mahārāja was ruling the kingdom of earth and Kūṇḍasattī arasa was governing Vāḍagarenāḍu three-hundred and Singaḍi Arasa of Mudugundūr was governing Puvaḡāme, Chavuttar of Attigāla built the tank Konganikere and granted it to the *Bōvas* (Palankeen bearers) who fought (?) during the destruction of the village. He who destroys this charity shall incur the sin of having destroyed Vāraṇāsi, tawny cows and Brahmins. Even he who orders the destruction shall incur the same sin.

Note

This inscription belongs to the reign of the Ganga king Śrīpurusha, and records the construction of a tank by name Konganikere by Chavuttan of Attigāla. This tank appears to have been granted to the *bōvas* for their heroism in defending their village during a fight.

No date is given in the record. It might belong to about 750 A.D.

41

At Kalkupi, Kirugavāl hobli, on a stone standing behind the Īśvara temple.

Size : 4'×2'

ಕಿರುಗಾವಲು ಹೋಬಳಿ ಕಲ್ಲುಣಗ್ರಾಮದಲ್ಲ ಈಶ್ವರ ದೇವಾಲಯದ ಹಿಂಭಾಗದಲ್ಲ ನಿಂತಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ : 4' × 2'

1.
2. ರೋಕ್ಕನಗರಾ
3. ರಂಥ ಮೂ ಶಂಭವೇ ಶ್ರೀ
4. ಮತ್ಸರತಾಪ ಚಕ್ರವರ್ತಿ ಹೊಯ್ಸಳ
5. ವೀರಬಲ್ಲಾಳದೇವರು ಪೃಥ್ವೀರಾ
6. ಜ್ಯಂ ಗೆಯ್ಯತ್ತಿರೆ ಶಕ ೧೨೨೮ ನೆ
7. ಯ ಕಾಳಯುಕ್ತ ಸಂವತ್ಸರದ ಮಾ
8. ಘ ಸು ೧೦ ಆದಂದು ಶ್ರೀಮ
9. ಹರಿ ಹರ
10. ಕರು ಬಡಗನಾಡ ಸಮಸ್ತ ಪ್ರಭು ಗಾವುಡು
11. ಗಳು ಕಲ್ಲುಣ
12. ಮನಾಥಪುರ
13.
14. ಕೆಜೆಯ
15. ಗಡ

16. ಯ ಪೊಳಗಾದ ನಬ್ಬ ಬಾಧಾ ಪರಿಹಾ
17. ರ ಚಂದ್ರಾರ್ಕತಾರಂಬರಂ ಸಲುವಂತಾಗಿ
18. ವರಗಂ ನಡೆಯಲು ಧಾರಾಪೂರ್ವಕಂ ಮಾ
19. ಡಿ ಬಿಟ್ಟ ಧರ್ಮ ಶಿಲಾಶಾಸನಕ್ಕೆ
20. ಮಂಗಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಸ್ವದತ್ತಂ ಪರದತ್ತಂ
21. ವಾ ಯೋ ಹರೇತಿ ವಸುಂಧರಾ ಪಷ್ಪಿವರ್ಷ
22. ಸಹಸ್ರಾಣಿ ವಿಷ್ವಾಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿ ||

Transliteration

1.
2. lōkya nagar ā
3. ram̐bha mū Saṁbhavē śrī-
4. mat pratāpa-chakravartti Hoysala
5. Vīra Ballāla dēvaru prithvī rā-
6. jyaṁ geyyuttire śaka 1228 ne-
7. ya Kālayukti saṁvatsarada Mā-
8. gha su 10 Ā damdu śrīma-
9. Harihara
10. karu baḍaganāda samasta prabhu gāvuḍu-
11. galu Kalkunī
12. manāthapura
13.
14. kareya
15. gade
16. ya voaḷgāda sarbba bādhā parihā-
17. ra chaṁḍrārka-tāram̐baram̐ saluvam̐tāgi
18. varagam̐ nadeyalu dhārā-pūrvakam̐ mā-
19. di bitṭa dharma śilā śāsanakke
20. mam̐gaḷa mahā śrī śrī śrī sva-dattam̐ para-dattam̐
21. vā yō harēti vasum̐dharā shashti varsha
22. sahasrāṇi viṣṭāyāṁ jāyatē krimi ||

Note

Behind the Ísvara temple at Kalkunī, are two inscribed stones of which one has been noticed by Mr. Rice as Ml. No. 117. The other which has been worn out to a large extent is now read and published here. The record belongs to the reign of Ballāla III, the Hoysala ruler, and appears to record a grant of some lands free of all imposts by the prabhu gāvudas of Baḍaganād, probably to the Ísvara temple near which the stone is set up. Regarding the date there are some discrepancies. Ś1228 is not Kālayukti but Parābhava. If we take the śaka year the date would correspond

to 14th Jan. 1307 A. D. and if we take the cyclic year Kālāyukti the details would correspond to 1st February 1319 A. D. But in either case the weekday is not Sunday as given in the record.

42

At Kundūr. Boppagaudanapura hobli, on a stone to the right of the Mūlasthānēśvara temple

Size 16" × 1'11"

ದೊಪ್ಪಗೌಡನಪುರ ಹೋಬಳಿ ಕುಂದೂರು ಮೂಲಸ್ಥಾನೇಶ್ವರ ದೇವಸ್ಥಾನದ ಬಲಗಡೆ ಇರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ : ೧'೬" × ೧'೧೧"

1. ರುದಿರೋದ್ಗಾರಿ ಸಂವತ್ಸ
2. ರದ ಪುಸ್ಯ ಬ ೨ ಮಂ ಲು
3. ಕೊಟ ದೇವಯ್ಯಗಳ ಮನೆಯ ನಡವ
4. ಳಿಕಾಟ ಜ್ಯಾನವ ಕೊಟ ಕುಂದೂರ ಮೂಲಸ್ಥಾ
5. ನ ದೇವರ ಗಂದಕೆ ಸಲುವಾಗಿ ಬಿಟ್ಟ
6. ನಿಕರು ತೆಟುವ ಮರ್ಯಾದೆಗೆ ೮೧ ಕಾಣಿ
7. ಉಭಯಂ ಎರಡು ಹಣವನು ಕೊಟವಾಗಿ
8. . . ಗೆ ಸಕಲ ಸಾಂಘ . . ಗಳನು . ನದ
9. . . ಬ ಮಗನು ಸಾವಿರ ಕಾಲ ನಡಸಿಕೊ
10. . . ಯಿರಬೇಕೆಂದು ಕೊಟವಾಗಿ ಯಿದ
11. ಅರಾದರು ಅಳಿ [ದ] ರೆ ವಾರಣಾಸಿಯ
12. . . . ಲುಪಿದ ಹಾಗೆ

Transliteration

1. Rudhirōdgāri samvatsa-
2. rada Pusya ba 2 Man lu
3. kota Dēvavyagala maneya nadava-
4. ḷikāṛa Uḷyannapa kota Kundūra mūlasthā-
5. na dēvara gaṇḍake saluvāgi bitta
6. . nikaru teṇuva maryādege 81 kāṇi-
7. ubhayam eradu hanavanu kotevāgi
8. . . ge sakala sāṃpa . . gaḷanu . nada
9. . . ba maganu sāvira kāla nadasa ko
10. . . yirabēkemdu kotevāgi yida
11. āṇādaru aḷidare Vāranāsiya
12. . . . lupida hāge

Translation

In the year Rudhirōdgārī, on Tuesday the 2nd of the dark half of pushya:

Channappa, manager of Dēvayya's house granted two haṇas for the sake of sandal paste for the god Mūlasthāna dēvaru of Kundūr, including one kāṇi payable to the priest of the temple.

As we have granted this for being maintained for thousands of years with all the rights, if any one destroys this grant, he will acquire the sin of destroying Vāranāsi.

Note

The record registers a money grant to provide sandal for the god Mūlasthāna dēva of Kundūr by Channappa, (?) steward (naḍavaḷikāra) of the house of Dēvayya. Since paleographically the record appears to belong to the 14th century A.D. the given date viz., Rudhirōdgārī sam. pushya ba 2 might correspond to 11th January 1384 A.D.

43

Copper plate grant of the Mysore King Krishna Raja odayar in the possession of Śrī H. P. N. Iyengar at Melkote, Pāṇḍavapura Taluk.

Five plates with ring and boar seal.

Size : 15½" × 10"

ಪಾಂಡವಪುರ ತಾಲ್ಲೂಕು ಮೇಲುಕೋಟೆಯಲ್ಲಿರುವ ಶ್ರೀಮಾನ್ ಎಚ್. ಪಿ. ಎನ್. ಅಯ್ಯಂಗಾರ್ಯರವರ ವಶದಲ್ಲಿರುವ ಮೈಸೂರು ರಾಜ ಕೃಷ್ಣರಾಜ ಒಡೆಯರ ತಾಮ್ರ ಶಾಸನ.

ಐದು ಹಲಗೆಗಳು : ವರಾಹಮುದ್ರೆ : ಉಂಗುರ ಸಹ.

ಪ್ರಮಾಣ : ೧೫½" × ೧೦"

ಮೊದಲನೆಯ ಹಲಗೆ : ಹಿಂಭಾಗ

1. ಶುಭಮಸ್ತು ||
2. ಪಾತು ಶ್ರೀಣಿ ಜಗನ್ನಿ ಸನ್ನತಮಕೂಪಾರಾದ್ಧರಾಮುದ್ಧರನ್ ಶ್ರೀಡಾ
3. ಕ್ರೋಡ ಕಳೇಬರನ್ಯಭಗವಾನ್ಯಸ್ಯೈವ ದಂಪ್ತಾಂಕುರೇ | ಕೂರ್ಮಃ ಕ
4. ನ್ಧಿ ನಾಳತಿ ದ್ವಿರಸನಃ ಪತ್ರನ್ತಿ ದಿಗ್ಗನ್ತಿನೋ ಮೇರುಃ ಕೋಶತಿ ಮೇದಿ
5. ನೀ ಜಲಜತಿ ಪೂರ್ವಮಾಪಿ ರೋಲಂಬತಿ | ಹರೇಲ್ಲಲಾ ವರಾಹನ್ಯ ದಂಪ್ತಾ
6. ದಣ್ಣಸ್ತ ಪಾತು ವಃ | ಹೇಮಾದ್ರಿ ಕಲಶಾ ಯತ್ರ ಧಾತ್ರೀಭತ್ತ್ರಿಯಂ
7. ದಧಾ | ಜಯತಿ ಭುವನ ಜನ್ಮಸ್ಥೇಮ ಭಜ್ನಾದಿಲಿಲಂ ಸಹಜ ಸಕಲ ಕಲ್ಯಾಣೈಕತಾ
8. ನಂ ಮಹೀಯ್ಯಃ | ಅಪಿ ಚ ನಿಖಿಲ ಹೇಯ ಪ್ರತ್ಯನೀಕಂ ತದೇಕಂ ವಟದಳ ಶಯನೀಯ್ಯಂ
9. ಬ್ರಹ್ಮಲಕ್ಷ್ಮೀನಹಾಯಂ | ಪುರುಷಾನಚಿವಶೀಷಾಂ | ದೃಷ್ಟ್ವಾ ದಯಾಮಾನ ಮಾನಸನ್ಯ
10. ತದಾ ಪುರುಷೋತ್ತಮಸ್ಯ ನಾಭಿ ಪುಷ್ಕರ ಗರ್ಭೈ ಹಿರಣ್ಯಗರ್ಭೈ ಭೂತ್ | ಪ್ರಜಾಪತೇರತ್ರಿ
11. ರತ್ನೇರಿನ್ದ್ರಿನ್ದೋಬ್ಬುಧೋ ಬುಧಾತ್ || ಪುರೂರವಾಸ್ತ ತತ್ಪಾಯುರಾಯುಷೋ ನಹುಷೋ

12. ಜನಿ | ಯಯಾತಿಸ್ಸಹುಷಾದಾಸೀದ್ಯಯಾತೇರೈದು ಭೂಪತಿಃ | ದವ್ಯರಕಾನಗರೋಪಾಂತೈನ
13. ನ್ತತಾ ತಸ್ಯ ಸಂತತಿಃ | ತಸ್ಯಾಂ ಕೃತಾವತಾರಾಃ ಕತಿಚನ ಕರ್ಣಾಟ ದೇಶಮಾಜಗ್ಮುಃ | ಯ
14. ದುಗಿರಿ ಶಿಖರಾಧರಣಂ ಕುಲದೈವತಮೀಕ್ಷಿತುಂ ರಮಾರಮಣಂ | ರಾಮಣೇ
15. ಯ್ಯಕಮಾರೋಕ್ಯ ದೇಶನ್ಯಾಸ್ಯ ಸಮುತ್ಸುಕಾಃ | ಅತ್ರೈವ ವನತಿಂ ಚಕ್ರಮ್ಹೀ
16. ಶೂರಪುರೇವರೇ | ತೇಷ್ವಾನೀದರಿಗೋಧೂಮ ಪುರಚ್ಛೋ ಬೆಟ್ಟ ಚಾಮರಾಟ್ | ಪ್ರಾಪಾ
17. ನ್ತಮ್ಹರ ಗಣಾಭ್ಯಂ ಪ್ರಾಭ್ಯಂ ಬಿರುದಮೂರ್ಜಿತಂ | ಸುತಾಸ್ತಯೋಸ್ಯ ತೇಷ್ವಾದ್ಯಂತಿ
18. ಂಮರಾಜಮಹೀಪತಿಃ | ಅನೀದನಂತಸ್ತಸ್ಯ ಸೋದರಃ ಕೃಷ್ಣಭೂಪತಿಃ | ಅನೀದಸ್ಯಕನೀ
19. ಯಾಂಶ್ಚಾಮನ್ಯಪಸ್ತರ್ವಸದ್ಗುಣ ಗರೀಯಾನ್ | ರೇಮುಟಿವೆಬ್ಬ ಟಮಾಜಾವಜಯ
20. ದ್ಯೋ ರಾಮರಾಜ ಸೇನಾನ್ಯಂ | ಚತ್ವಾರೋಸ್ಯ ಕುಮಾರಾನಿಸ್ತದ್ಯಶಾಸ್ತ್ರೇಪರಸ್ವರಂ ಸದ್ಯ
21. ಶಾಃ | ಜಾತಾವಿಜಯ ಸಹಾಯಾನ್ಯಾಕ್ಷಾದಿವ ಸಾಧನೋಪಾಯಾಃ | ತೇಷ್ವಾದಿಮೋರಾ
22. ಜಧರಾಧಿರಾಜ ಸ್ವಂಗ್ರಾಮಭೂಮಿ ಕಿಲ ಸಪ್ರತಿಜ್ಞಂ | ಗರ್ವೋದ್ಧತಚ್ಚಾರುಗ ಹಳ್ಳಿನಾಥ

ಎರಡನೆಯ ಹಲಗೆ ಮುಂಭಾಗ__

23. ಮಪೋಧಯದ್ವಾಜ ಕಶಾಭಿಘಾತೈಃ | ಜಿತ್ವಾ ತಿರುಮಲರಾಜಂ ಹೃತ್ವಾಶ್ರೀರಂ
24. ಗಪ್ಪುಣಮಿಹಾನ್ | ನಿಂಹಾಸನಮಧಿತಿಷ್ಠನ್ನನ್ನಭವತ್ಸಾರ್ವಭೌಮ ಸಾಮ್ರಾಜ್ಯಂ
25. ತನ್ಯಾನುಜೋ ಬೆಟ್ಟದ ಚಾಮರಾಜಃ ಪ್ರತಾಪ ಸಂತಾಪಿತ ಮೈರಿರಾಜಃ | ಯಜ್ಞೋಪವೀ
26. ತಾಕೃತಿಭಿಃ ಕ್ಷತ್ರೈರ್ಗುಣಾಬ್ಧಿಣೇ ಯೇನ ಹತಾಗಣೇಯಾಃ | ತನ್ಯಾನೀದೇವರಾಜೇ
27. ಂದ್ರ ಸೋದರಸ್ತಮನಂತರಃ | ಚನರಾಜೋನುಜೋಯಸ್ಯ ಜಿಷ್ಣೋರ್ವಿಪ್ಲುರಿವಾಜನಿ | ಅ
28. ಸ್ಯ ಶ್ರೀದೇವರಾಜೇಂದೋರನುರಂಜಯತಃ ಪ್ರಜಾಃ | ಚತ್ವಾರೋ ಜಜ್ಞಿರೆ ಪಶ್ಚಿ ನ್ಯಂದನಸ್ಯೇವ
29. ನನ್ನನಾಃ | ದೊಡದೇವರಾಜ ನಾಮಾ ತೇಷಾಮಾಮ್ಯೋ ರಘೂದ್ಯಹೋ ನಿಯತಂ ಯದ್ಭಕ್ತಿಭಾ
30. ವ ವಿವತ್ಸರ್ನಿತ್ಯಂ ಪರಿಚರತೇ ನಿಜೈರನುಜೈಃ | ಲಕ್ಷ್ಮಣ ಇವ ದ್ವಿತೀಯಸ್ತೇಷು ಶ್ರೀ ಚಿಕ್ಕದೇವ
31. ರಾಜೇಂದ್ರಃ | ಮನಸಾ ವಚನಾ ವಪುಷಾ ತಮುಪಾಸ್ತೆ ಭ್ರಾತರಂ ಜೈಷ್ಠಂ ಜಯತಿ ಶುಭಗು
32. ಣೈಃ ಸ್ವೈರದ್ವಿತೀಯ ಸ್ತುತೀಯಃ ಶ್ರಿತಜನ ಸುರಭೂಜ ಶ್ರೀನಿಧಿದ್ವೇವರಾಜಃ | ಪರಿಶರತಿ
33. ಮುದಾಯಂ ಭವ್ಯ ಕರ್ಮಾನುಜನ್ಮಾ ಸಬಲ ಮುಖಯದೇವಕ್ಷಾಪತಿಸ್ತತ್ಯನ
34. ಂಧಃ | ಅನ್ಯಾಗ್ರಜನ್ನನೋ ದೊಡ್ಡದೇವರಾಜಮಹೀಭುಜಃ | ಧರ್ಮಪತ್ನೀನುರೂಪಾಸೀ
35. ದಮೃತಾಂದಾ ಯಶಶ್ಚಿನೀ || ಸಾಹಿ ರಾಮಾದಿವಾಮುಷ್ಮಾಸ್ತೀತಾಕುಶಲವಾವಿವ
36. ಆಸೂತ ಚಿಕದೇವೇಂದ್ರ ಕಂಠೀರವ ಮಹೀಪತಿ | ತಯೋರ್ಜ್ವಾಲಾನ್ಗುಣೈಶ್ಚೇಯಾ
37. ನ್ಮೂರಸ್ತರ್ವಕರಾಧರಃ | ಉದಾರಶ್ಚಿಕದೇವೇಂದ್ರ ಉಪೇಂದ್ರ ಇವ ವಿಶ್ವತಃ | ಕಂನಾರಾತಿ
38. ಯಯಾತಿ ವಿಕ್ರಮ ಮುಖೈರುತ್ತಂಸಿತಾ ಪ್ರಾಕ್ತ ಸೈರೈಸ್ತೋದಾರ ಗುಣೈರಿಯಂ
39. ಪ್ರಕಟಿತಾ ಚಾಂದ್ರೀ ಕುಲಾಭ್ಯುನತಿಃ | ಪಾತಿವ್ರತ್ಯಮುಪೈತಿ ಯತ್ರ ಚ ಜಯ
40. ಶ್ರೀಸ್ತದ್ಗುಣಾಂಭೋನಿಧಿಸ್ತೋಯಂ ಕೀರ್ತಿವಧೂ ಸ್ವಯಂವರ ಪತಿಃ ಶ್ರೀಚಿಕ್ಕದೇ
41. ವಾಧಿಪಃ | ಸರ್ವಕ್ಷೋಣಭೃತಾಂ ಶಿರಸ್ಸುಕಲಯನ್ ಪಾದಾರ್ಪಣಂ ಪ್ರತ್ಯಹಂ ಪುಷ್ಪ
42. ನ್ಮೂರಿಕರಾ ನಿಜೈರ್ವಸು ಕುಲೈರಾಶಾಃ ಪರಂ ಪೂರಯನ್ | ಸನ್ಮಾಗ್ಗಂ ಪ್ರಥಯತ್
43. ವೈ || ಬಳಿಗುಂ ಸಂತನ ಮುಣ್ಣುಗುಂ ಬಗೆಯರಲ್ಲುಂ ಪ್ರಜ್ಞೆ ಸಲ್ಲುಂ ವಚಂ ಪಳಿಕು
44. ಂ ಗೆಯ್ಯ ಮದಲ್ಲು ಮೊಳ್ಳಸಮುಪಂಪೆಂಪೇಲುಗುಂ ಮತ್ತಮೇಂ | ಕೆಳಿಗೊಳ್ಳುಂ
45. ನೆವಮಿಲ್ಲದೆಲ್ಲ ಜಗಮನ್ನಾಳ್ಳಿಗುಮಾದೈವಮುಂ ತಳರ್ವನ್ನಂ ಚಿಕದೇವರಾಯನ
46. ನಯಾಂಕೂರಬ್ಬಟಾಕ್ಷಾಂತದೊಳಿ | ಬಳಿದರಿ ಸೈನ್ಯದೆಲ್ಲ ಚಿಕದೇವ ನೈಪಾಲನ ಕೈಯ್ಯ

ಎರಡನೆಯ ಹಲಗೆ : ಹಿಂಭಾಗ—

47. ನಂದಕಂ ಪೊಳೆದೊಡನಾನ್ತು ಕುರ್ತಿದ ಕರುಳುಂ ಭರದಿನ್ನಿರಿದುಬ್ಬ ರಾಜ ಸಂಕುಳಮನ
48. ಪೊಯ್ದು ಕಾಯ್ದು ಮಧುರೇಶನ ಗೆಲ್ಲು ಪುರವ್ರಜಂಗಳಂ ಶೆಳೆದೆಯಾಡುಗುಂ ಬ
49. ಛರ ಶಿಕ್ಷಪ ಕೃಷ್ಣನ ಲೀಲೆಯನ್ನೆಪೋಲ್ | ಪೃಥೋಃ ಕಥಾಮುಧಾ ಭವನ್ನಳಾಭದಾಗಳ
50. ತ್ವದಾರ ಘೋರ ಬರ್ವತಾಗತಾಕ್ಷ ಕಾರ್ತವೀರ್ಯ ಕೀರ್ತನಂ | ದಿಳಿಪ ಭೂಪತೀರ್ಯಶಃ
ಕೃಶಮ್ಯಯಾ
51. ತು ದಮ್ಯತೋ ಧರಾತಲಂ ಪ್ರಶಾಂತೀಹ ಚಿಕ್ಕದೇವ ಭೂವರೇ | ಸತೀಷು ಮಾನ್ಯಾಸು
52. ಸತೀಷು ತಸ್ಯ ಶ್ರೀ ದೇವಮಾಂಬಾ ಮಹಿಷೀ ನೃಪಸ್ಯ | ಕಾನ್ತಾಸು ಕಾನ್ತಾಸು ರಥಾಂಗ
53. ವಾಣೀರ್ಲಕ್ಷ್ಮೀರಿನೇಯಂ ಹೃದಯಬ್ಧಮಾಭೂತ್ || ಶಕ್ತಿಃ ಪರಾಮೂರ್ತೀರಿಯಂ ಮುರಾರೇ
54. ಶರೀರಣೀವಾ ಕರುಣಾತದೀಯ್ಯಾ | ಭೂಲೋಕ ಪುಣ್ಯೋರವತಾರಿ ತೇಯಂ ನಾನ್ಯೇತಿ
55. ಮಾನ್ಯೇ ಮಹಿ ದೇವಮಾಂಬಾಂ | ತಯಾ ದೇವ್ಯಾ ಸಾಕಂ ಮಹಿತ ಚಿಕದೇವೇಂದ್ರ ನೃಪತಿಶ್ಚ
56. ರಾಜ್ಯವ್ಯವಸ್ಥಾಜ್ಯಂ ಜಿತನಕಲ ಸಾಮನ್ತ ಸಮಿತಿಃ | ದ್ವಿಬಾನ್ದೇವಾನ್ಸನ್ನೋನ್ನಿವಿಧ ವಿಭುಧಾ
57. ಸ್ತಂಶ್ರಿತಜನಾನ್ವರಿತ್ರಾತುಂ ಲಕ್ಷ್ಮೀಪತಿರಿವ ಬಭೂವಾಸ್ಯ ಜಗತಃ | ತಸ್ಮಾಚ್ಚೈಚಿಕ್ಕ
58. ದೇವಾನ್ಸೃಪಮಕುಟಮಣಿದ್ವೇವಮಾಂಬೋಧರಾಬಧಿ ವಿಷ್ಣೋರಂಶೇನ ಜಾತಸ್ತಜಯತಿ
59. ಸತತಂ ರಾಜಕಂಠೀರವೇಂದ್ರಃ | ಯಸ್ಯತೈ ರಾಮಚಂದ್ರಸ್ತಕಲರಿಪುಷನೋ
60. ತ್ವಾಟನೇಯಃ ಕರೀಂದ್ರಃ ಸನ್ಮಾರ್ಗೇ ಪೂರ್ಣಚಂದ್ರ ಶ್ರುಭಗುಣ ನಿಚಯೇಯಸ್ತ್ಯ
61. ಯಂ ಯಾದವೇಂದ್ರಃ | ಸ ಜಯತಿ ವಿದ್ಯಾಲೋಲಸ್ತಕಲಾರಿ ನೃಪಾಲತಾಸನೇ ಕಾ
62. ಲಃ | ಕಲ್ಯಾಣಗುಣ ಸುಶೀಲಃ ಕಂಠೀರವ ನರನರಾಜ ಭೂಪಾಲಃ | ರಾಜಕುಲಾಬ್ಧಿ
63. ಶಶಾಂಕಃ ಶೂರೋ ಧರಣೀವರಾಹ ಬಿರುದಾಂಕಃ | ರಣನೀಮನಿ ನಿಶ್ಚಂಕಸ್ತರುಣೀನಿವ
64. ಹೇನವೀನ ಮಿನಾಂಕಃ | ಲುಂಠಿತ ಶಾತ್ರವ ಮದಗಜ ಕಂಠಗಳದ್ರಕ್ಷಧಾರ ವಿಗ್ರಹರುಚಿ
65. ರಃ | ಕಂಠೀರವ ಇವ ವಿಲಸತಿ ಕಂಠೀರವ ನರನರಾಜ ಒಡೆಯೋಯಂ | ಗ್ರಾಮೇಗ್ರಾಮೇ
66. ಭೂರಿಮೃಷ್ಣಾನ್ನದಾನಂ ದೇವಸ್ಥಾನಾನ್ಯು ತ್ವವಾಸ್ತೇಷು ನಿತ್ಯಂ | ಮಾರ್ಗೇ ಮಾರ್ಗೇ ಸದ್ವ
67. ನಾನಿ ಪ್ರಪಾಶ್ಯ ಶಾಸತ್ಪುರ್ವೀಂ ರಾಜಕಂಠೀರವೇಂದ್ರೇ | ಕಂಠೀ[ರ]ವಕ್ಷ್ಯಾಪತಿ ಧರ್ಮಪತ್ನೀ
68. ಚಲಾಜಮಾಂಬೇತಿ ಜಗತ್ಪ್ರಸಿದ್ಧಾ | ಛಾಯಾನುವೃತ್ಯಾಭವದಾತ್ಮ ಭರ್ತೂರಾಮಸ್ಯ ನೀತೇವಗು
69. ಣಾಭರಾಮಾ | ತಸ್ಯಾಂ ಕಂಠೀರವೇಂದ್ರಾದಜನಿ ಯದುಪತಿರ್ದೇವಕೀರ್ಗರ್ಭನಿಂಧಾ ಶಾರೇಕೃಷ್ಣಾ
70. ಧರಿತ್ರೀಮವತು ಮಿವಸುತಃ ಕೃಷ್ಣ ರಾಜ ಕ್ಷಿತಿೇಂದ್ರಃ | ಸಂಪ್ರಾಪ್ತಾ ಯಸ್ಯ ಜನ್ಮೋತ್ಸವ ಪಟಹ

ಮೂರನೆಯ ಹಲಗೆ ಮುಂಭಾಗ—

71. ರವಾದಾಗತಾದರ್ಶಿ ಸಾತ್ಕಾರ್ಥೀತಾತ್ಪ್ರತ್ಯರ್ಥಿ ಬೃಂದಾದಧಿಕ ವಿಜಯಿತಾ ಚಿಕ್ಕದೇವೇಂದ್ರ
72. ಮಾತು | ಅರುಣಪಾಣಿ ತಲೋದರ ರಕ್ಷಿತ್ಯರಮಲ ಶಂಬರಥಾಜ್ಞ ಸರೋರುಹೈಃ
73. ಅಪಿ ಸಮಾಕಲನೇನ ರಮಾಭುಪೋಹರಿ ಮೌಧಿ ಮಹೀ ಕೃಷ್ಣಮಹೀ ಪತಿಂ | ಅನರ್ಚ್ಛ
74. ಯಂ ಕುಲಪತಿಂ ಚಿಕದೇವರಾಜೋ ಭಕ್ತ್ಯಾ ಸ್ವಹಸ್ತ ಧೃತಯಾ ನಿಜಮುದ್ರಯಾಚ | ಪೌ
75. ತ್ರೋ ಭವತ್ಸಕೃಪಯಾಸ್ಯ ಸಖವ ಕೃಷ್ಣೋನಾಮ್ನಾ ಗುರುಸ್ತಮಕರೋತ್ ಕಲಕೃಷ್ಣರಾಜಂ
76. ಅಲಂಕ್ರಿಯೋಜ್ಞೇಷ್ವಿಹ ರುಕ್ಮಿಣೀಯ್ಯಂ ವಕ್ತ್ರಾಂಬುಜೇವಾಗಿಯಮತ್ರ ಸತ್ಯಾ ಶ್ರೀ ಕೃಷ್ಣರಾ
77. ಜೇ ಬಲಭದ್ರಯೋಗೋಪ್ಯ ಸೌ ಸ್ಫುಟಂ ಶಂಸತಿ ಕೃಷ್ಣಭಾವಂ | ಗಾಂಭೀರ್ಯಂ ಗರಿಮಾ
78. ಮತಿರ್ಮೃಧುರಿಮಾದಾಕ್ಷ್ಯಂ ದಯಾ ಧೀರತಾ ಪ್ರಾಗಲ್ಬ್ಯಂ ಪಟುತಾಪ್ರಧಾನ ಪರತಾ ಪ್ರೇಮ
79. ಪ್ರಸನ್ನಾಗಿರಃ | ಇತ್ಥಂ ಯೇ ಚಿಕದೇವ ಭೂಭುಜ ಮಹಾರಾಜೇ ಮಹಾಂತೋಗುಣಾನ್ತಾನ್ಯ

- ಮೂರನೆಯ ಹಲಗೆ ಹಿಂಭಾಗ—

96. ಕೃಷ್ಣರಾಜನು ಪತಿತ್ಸಕಲಾಂಶ್ಚ ಧರ್ಮ್ಯಾನ್ಮುರ್ವನ್ನಧಾಚ್ಯುತ ಕೃಪಾಪತಿ ಬೃಹಣಾತ್ಕಂ | ಶ್ರೀ
97. ನಿವಾಸ ಯತೀಂದ್ರಸ್ಯ ಕೃಪಯಾ ಪರಿಪುಷ್ಪಯಾ ಶ್ರೀವೈಷ್ಣವಶ್ರಿಯಾ ಕೃಷ್ಣರಾಜೇನ್ಮೋ
98. ತೀವರಾಚತೇ | ರಾಜಧರ್ಮೇಣ ಸತತಂ ರಂಜಯನ್ನಖರಾಃ ಪ್ರಜಾಃ | ಸುಧಾಂತುರಿವ ಭೂತಾನಾ
99. ಶುಭಂಯು ರಥವತ್ಸದಾ | ಯಸ್ತಿಸ್ತಂಜಯತಿ ಮಹೀಂ ದೇವದ್ವಿಜ ಬಂಧು ಮಿತ್ರವರ್ಗ್ಯಾಣಾಂ
100. ಪ್ರಕೃತೀನಾಂ ಪ್ರಬಲಮಭೂತಪ್ರೀತಿಃ ಫುಪ್ತಿಜ್ವಯುತ್ಕ ಧರ್ಮ್ಯಶ್ಚ | ಸೋಯಂ ಪಶ್ಯಮ ರಂಗರಾಜ
101. ನಗರೀ ಸಿಂಹಾಸನಾದಿಶ್ಚರ ಶ್ರೀ ನಾರಾಯಣ ಪಾದ ಪದ್ಮಜಯುಗೀವಿಸ್ತ ಸ್ವ ವಿಷ್ಣುಗೃಃ | ಪ್ರತ್ಯ
102. ತ್ವಿ ಕ್ಷಿತಿಪಾಲರತ್ನ ಮಕುಟೇ ನೀರಾಜಿತಾಂಘ್ರಿಶ್ಚಿರಂ ದೇವ ಬ್ರಾಹ್ಮಣ ರಕ್ಷಣಾಯ ಜಗತೀ
103. ಸಾಮ್ರಾಜ್ಯದೀಕ್ಷಾಂ ಏಹನ | ಸರ್ವಾಣಿ ದಾನಾನಿ ಸದಾ ದ್ವಿಜೇಭ್ಯಃ ಕುರ್ವ್ಯಾನ್ಮದಾ ಕೃಷ್ಣಸ್ಯ ಪಾಲ ಚ
104. ಂದ್ರಃ | ತೇಜೋಶ್ರಮಂ ದಾನ ಮತಿವ ಲೋಕ ಭೂದಾನ ಮೇವೇತಿ ಕೃತಿ ವಿಧಿತ್ವಾ |
ಸ್ಯಾಚಾರ್ಯ ಪ್ರಿಯತಿಪ್ಪಾ
105. ಯ ಸಾಂಗಾಧ್ಯಯನಶಾಲಿನೇ | ಸಮ್ಯಗಾಚಾರ ನಿಷ್ಠಾಯ ಸಾತ್ವಿಕಾಯ ಕುಟುಂಬಿನೇ | ಸಿಂಹ್ಯ
106. ಪೈರುಮಾಳ್ವಾಮ್ನೇ ಭಾರದ್ವಾಜಾಯ ಪಾತ್ರಭೂತಾಯ | ಗ್ರಾಮಂ ಪ್ರಾದಾತ್ಪ್ರೇಮಾ
ಭೂಮೀಂದ್ರಃ |
107. ಸರ್ವಸನ್ನಿಪತ್ತೀಮಂ' ಸಗ್ರಾಮೋ ಹೂಯುಕೇದೇಶೇ ಹೊಗರ್ನಾಡು ಸಮೀಪತಃ ನಾಗಮ
108. ದ್ಗಲ ಸಜ್ಜಾಸ್ಯ ನಗರಸ್ಯ ನೈಲೇಸ್ಥಿತಃ | ಹುಕ್ಕೇಸಬಳ್ಳೀ ಸಂಜ್ಞೋಯಂ ಕೊಪ್ಪಲು ದ್ವಿತಿಯಾನ್ವಿತಃ
109. ತತ್ಕೈತನ್ಯ ಚತುಸ್ತೀಮಾ ನಿರ್ಣಯಾದಿ ಪ್ರಬೋಧಕಂ ವರಾಹ ಮುದ್ರಾ ಸಂಯುಕ್ತಂ ಸ್ವಹ
110. ನಾಕ್ಷರ ಚಿನ್ತ | ಆ ಚಂದ್ರಾಕ್ಷರಸ್ಥಿತೇಃ ಕರ್ತೃ ತಾಮ್ರ ಶಾಸನ ಮುತ್ರಮಂ | ದಾತವ್ಯಮಿತ್ರಪ್ರ

111. ತಿಮ ಕೃಷ್ಣರಾಜ ಮಹೀಪತಿಃ | ಶ್ರೀರಾಮಾಯಣ ಪೂರ್ವಕ ತಿರುಮಲೆಯಾರ್ಯಂ ಕವಿ
 112. ಸಮಾಹೂಯ | ಅದಿಶಛಾಸನ ಪದ್ಯಾನ್ವಿರಚಯ ಪಲಕಾಸು ಲಿಖಿಸುಬಾಯೇತಿ | ದಾ
 113. ತುಃ ಪ್ರತಿಗೃಹೀತುಶ್ಚ ಸರ್ವ ಧರ್ಮಾರ್ಥ ಸಾಧನಂ | ತೇನೈವ ವಿದುಷಾಚೇದಂ ಲಿಖ್ಯತೇ ತಾಂಬ್ರ
 114. ಶಾಸನಂ || = || ಸ್ವಸ್ತಿ ಶ್ರೀನಾಥ ನಾಭೀ ನಳಿನ ಭವ ವಿಧಾತುರ್ದ್ವಿತೀಯೇ ಪರಾರ್ಥೇ ನ್ಯಾಯೇ
 115. ವಾರಾಹ ಕಲ್ಪ ಪರಿಣಮತಿ ಮನೋರಂತರೇ ಸಪ್ತಮಸ್ಯ | ಅಷ್ಟಾವಿಂಶೇ ಯುಗೇನ್ನಿನ್ಮಲ
 116. ಸಮಯಮುಖೇ ಶಾಲಿವಾಹೇ ಶಕಾಬ್ದೇ ಭೂತೇ ಶೈಲಾರಣ್ಯವರ್ತು ಕ್ಷಿತಿ ಪರಿಗಣಿತೇನಂತರೇ
 ವರ್ತಮಾ
 117. ನೇವರ್ಷೇ ವಿಶ್ವಾವನಾಶ್ವಯುಜೇ ಪಕ್ಷೇಚ ಪಾಂಡವೇ | ಪಾರ್ಣವಾಸ್ಯಾಂ ರವೇರ್ವಾರೇ
 ತಾರೇತ್ರಾ
 118. ಶ್ವಿನಿ ಸಂಜ್ಞಿಕೇ | ವಜ್ರಯೋಗೇ ಭದ್ರನಾಮ್ನಿ ಕರಣೇ ಗ್ರಹಣೇ ವಿಧೋಃ ಪುಣ್ಯಕಾಲೇಮಹೀ
 119. ದಾನಂ ಕರ್ತುಂ ಪೃಥ್ವೀಂದ್ರ ಪುಬ್ಧವಃ | ದ್ವಾರವತಿ ನಗರಾಗತ ಯಾದವ ಭೂಪಾಲ ಪುಣ್ಯ ಫಲ
 120. ಸನ್ಮಾನಃ | ಅರ್ಥಿಜನ ಕಲ್ಪಶಾಖೀ ಪ್ರತ್ಯರ್ಥಿವ್ರಜ ಸಪಕ್ಷ ಪರ್ವತ ವಜ್ರೀ | ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜಃ
 ಶ್ರೀ
 121. ಭೂಪಾಲ ಪರಮೇಶ್ವರಃ | ಪ್ರಾಥಮ್ಯತಾಪವೀರೋ ನರಪತಿ ರಾತ್ರೇಯ ಗೋತ್ರಸಂಜಾತಃ |
 ಗುಣಸಿಂಧು

- ಗೋತ್ರ ಸಂಜಾತಃ ಗುಣಸಿಂಧು

ನಾಲ್ಕನೆಯ ಹಲಗೆ : ಮುಂಭಾಗ--

122. ರಾಶ್ಯಲಾಯನ ಸೂತ್ರೀ ಕ್ಷತ್ರಿಯವರಶ್ಚ ಬುಕ್ಷಾಖೀ ಚಿಕದೇವರಾಜ ಪಾತ್ರಃ ಪುತ್ರಃ
 123. ಕಂಠೀರವ ಕ್ಷೀರೀಂದ್ರಸ್ಯ | ಅಪ್ರತಿಮ ಕೃಷ್ಣರಾಜಃ | ಶ್ರೀಮಾನಶ್ರಾಂತ ದಾನಸುರಭೂ
 124. ಜಃ | ಭಾರದ್ವಾಜಾಯಾಪಸ್ತಂಬಾಯ ಯಜುಶ್ರುತಿ ಪ್ರವೀಣಾಯ | ತಿರುನಾರಾಯಣ ಪೆ
 125. ರುಮಾಳ್ವಾತ್ರಾ ಯಾಳುಯ ಶಿಂಗಿಯ ಪುತ್ರಾಯ | ಶಿಂಗ್ಯಪ್ಪರುಮಾಳ್ವಾಪ್ಪೇ ಗ್ರಾಮಂ
 126. ಹುಳ್ಳೇನಹಳ್ಳಿಮಭಿರಾಮಂ | ಕರಡ್ಕಳ್ಳಿ ಮರಳಿಕೆರೆ ಕಲಿನಾಥ ಪುರೋಹರಳುಹಳ್ಳಿರೈ
 127. ತೈಃ | ಸಂಯುಕ್ತ ಮುಪಗ್ರಾಮೈಶ್ಚತುರ್ಭಿರಪಿ ಸಸ್ಯಯುತ ಚತುಸ್ಸೀಮಂ | ನಿಧ್ಯಾ
 128. ದೃಷ್ಟಕ ಸಹಿತಂ ಸಾರಾಮಂ ಗ್ರಾಮ ಪಂಚಕಂ ರಾಜಾ | ಪಾವನತರ ಕಾವೇರೀ ಕಲ್ಲೋಲಾಸಾ
 129. ಲಪೂತಸಾಲಪರೀತೇ | ಶ್ರೀರಬ್ಬ ಪಟ್ಟಣಾಪ್ತೇ ಪಶ್ಚಿಮರಬ್ಬೇ ಕ್ಷಪಾದ ಪಣ್ಯಕ್ಷೇತ್ರೇ |
 130. ಘಣಿಪರಿಬೃಥ ಪರ್ಯಚ್ಛೇ ಶ್ರೀಭೂಮಿಭ್ಯಾಂ ಸುಖೇನ ಶಯಿತಸ್ಯ | ರಜ್ಜೇಶಸ್ಯ ರಮಾಕರಲಾ
 131. ಲಿತಪಾದಸ್ಯ ಸಂನ್ನಿಧಾ ತಪ್ಪೀತ್ಯೈಃ | ಸೋಮೋಪರಾಗಕಾಲೇ ಭೂಮಿಂ ಪ್ರದದಾಮಿ ಮೈಷ್ಣವಾ
 132. ಯೇತಿ | ಪ್ರಾದಾತ್ಯುಷ್ಣಾಪ್ಪಣಮಿತಿ ಭೂದಾನಂ ದಾತೃಕೃಷ್ಣರಾಜೇಂದ್ರಃ |
 ಇತಃ ಪರಮುಪಗ್ರಾಮ
 133. ಪ್ರಧಾನ ಗ್ರಾಮ ಗೋಚರಂ | ಚತುಸ್ಸೀಮಾ ನಿರ್ಣಯಾದಿ ಲಿಖ್ಯತೇ ದೇಶಭಾಷಯಾ || ಹುಳ್ಳೇನ
 134. ಹಳ್ಳಿಗ್ರಾಮದ ಚತುಸ್ಸೀಮೆಯೆಲ್ಲೆ ವಿವರ | ಕರಡಿಹಳ್ಳಿ ಯೆಲ್ಲೆಗೆ ಮೂಡಲು ದಂಡಿನ ಹ
 135. ಳ್ಳಿ ಯೆಲ್ಲೆಗೆ ತೆಬ್ಬಲು | ಬಿಂಡೇನಹಳ್ಳಿ ಯೆಲ್ಲೆಗೆ ಪಡುವಲು | ನರಿಗಲ್ಲ ತೊಟ್ಟಿಗೆ ಬಡಗಲು |
 136. ಈ ಮಧ್ಯ ಹುಳ್ಳೇನಹಳ್ಳಿ ಚತುಸ್ಸೀಮೆ | ಕರಡ್ಕಳ್ಳಿಚತುಸ್ಸೀಮೆ | ನೆಲ್ಲಕೆರೆಯೆಲ್ಲೆಗೆ ಮೂ
 137. ಡಲು | ಹರಳು ಕೆರೆಯೆಲ್ಲೆಗೆ ತೆಬ್ಬಲು | ಹುಳ್ಳೇನಹಳ್ಳಿ ಯೆಲ್ಲೆಗೆ ಪಡುವಲು ದೊಡ್ಡ
 138. ಯಕ್ಕಟಿ ಯೆಲ್ಲೆಗೆ ಬಡಗಲು || ಮರಳಿಕೆರೆ ಯೆಲ್ಲೆ ಚತುಸ್ಸೀಮೆ | ಕಲ್ಲಿನಾಥಪುರದ ಯೆಲ್ಲೆಗೆ ಮೂಡಲು
 139. ಹುಳ್ಳೇನಹಳ್ಳಿ ಯೆಲ್ಲೆಗೆ ತೆಬ್ಬಲು | ನರಿಗಲ್ಲ ಯೆಲ್ಲೆಗೆ ಪಡುವಲು | ಚಿಕ್ಕ
 ಯಕ್ಕಟಿಗೆ ಬಡಗಲು | ಕಲ್ಲಿನಾಥ ಪು

140. ರದ ಚತುಸ್ವೀಮೆ ವಿವರ ಮಾದಿಹಳ್ಳಿಗೆ ಸಲುವ ಕೆಂಪೇಗೌಡನ ಕೊಪ್ಪಲಿಗೆ
ಮೂಡಲು | ಹರಳಕೆರೆಗೆ ತೆಬ್ಬಲು |
141. ಮರಳಿಕೆರೆ ಯೆಲ್ಲಗೆ ಪಡುವಲು ಮಾದಿಹಳ್ಳಿಗೆ ಮಾರನಕೊಪ್ಪಲಿಗೆ ಬಡಗಲು ||
ಹರಳಕೆರೆ ಚತುಸ್ವೀಮೆ |
142. ಕಳ್ಳನಕೆರೆ ಮೂಡಲು | ತಟ್ಟೇಹಳ್ಳಿಗೆ ಸಲುವ ಚಿಕ್ಕಲಿಂಗನ ಕೊಪ್ಪಲಿಗೆ
ತೆಬ್ಬಲು | ದಂಡಿನಹಳ್ಳಿ ಯೆಲ್ಲಗೆ
143. ಪಡುವಲು ಕರಡಿಹಳ್ಳಿಗೆ ಬಡಗಲು ||೫|| ಇಂತೀಬದು ಗ್ರಾಮಕ್ಕೆಂ ವೊಟ್ಟು
ಚತುಸ್ವೀಮೆ ವಿವರಮಾವು
144. ದನೆ | ನಲ್ಲಕೆರೆ ಯೆಲ್ಲಗೆ ಮೂಡಲು | ದಂಡಿನಹಳ್ಳಿ ಯೆಲ್ಲಗೆ ತೆಬ್ಬಲು |
ಬಿಂಡೇನಹಳ್ಳಿ ಯೆಲ್ಲಗೆ ಪಡುವ
145. ಲು ದೊಡ್ಡಯಕ್ಕುಟ ಯೆಲ್ಲಗೆ ಬಡಗಲು || ಇಂತಿ ಚತುಸ್ವೀಮೆಗಳೊಳಗಾಗಿರುವೀ ಕರಡಿಹಳ್ಳಿ ಕಲಿನಾಥ
146. ಪುರ ಹರಳಕೆರೆ | ಮರಳಿಕೆರೆ | ಹುಳ್ಳೇನಹಳ್ಳಿ | ಎಂಬೀಗ್ರಾಮಂಗಳ್ಳಿದಕ್ಕಂ ಪ್ರತ್ಯೇಕವಾಗಿಯೆ
147. ವರವಲ ಚತುಸ್ವೀಮಾ ಪ್ರದೇಶದಲ್ಲ ಪ್ರತಿಷ್ಠಾಪಿತಗಳಾಗಿರುವ ವಾಮನ ಮುದ್ರಾಂಕಿತ ಶಿಲೆಗಳಂ

ನಾಲ್ಕನೆಯ ಹಲಗೆ ಹಿಂಭಾಗ—

148. ಪರಿವೇಷ್ಟಿತ ಮಾಡಿ ಗ್ರಾಮಂಗಳ್ಳಿ ಸಲೂ ಭೂಮಿಗಳೊಳಗುಂಟಾದ ಗದ್ದೆಬೆದ್ದಲು ತೋಟ
149. ತುಡಿಕೆ ಅಣ್ ಅಟ್ಟುಕಟ್ಟು ಕಾಡಾರಂಭ ನೀರಾರಂಭ ಮಗ್ಗ ಮನವಣ ಸುಬ್ಬ ಪೊಮ್ಮು
150. ಸುವರ್ಣಾದಾಯ ಕಾಣಿಕೆ ಬೇಡಿಗೆ ಗ್ರಾಮಾದಾಯ ಚರಾದಾಯ ಹೋರಾದಾಯ ಇ
151. ವು ಮುನ್ನಾದ ಆ ಸಕಲ ಸ್ವಾಮ್ಯವೂ ಈ ಶಿಂಗ್ಯಪ್ಪೆರುಮಾಳಯ್ಯಗೆ ಸರ್ವಮಾನ್ಯವಾಗಿ
152. ಸಲುವುದು | ಇಂದು ಮೊದಲು ಈ ಹುಳ್ಳೇನಹಳ್ಳಿಯೆಂಬ ಗ್ರಾಮವು ಇದರಪಗ್ರಾಮ
153. ಸಹಿತವಾಗಿ ಈ ಶಿಂಗ್ಯಪ್ಪೆರುಮಾಳಯ್ಯ ಮಾಡುವ ಅಧಿಕೃತ ದಾನ ಪರಿವರ್ತನೆಗಳೆಂಬ
154. ವ್ಯವಹಾರ ಚತುಷ್ಟಯಕ್ಕೆಂ ಸಲ್ಲದು | ಮತ್ತಮೀ ಹುಳ್ಳೇನಹಳ್ಳಿ ಮುಂತಾದ ಗ್ರಾಮೋಪಗ್ರಾಮ
155. ಂಗಳ ಚತುಸ್ವೀಮೆಗಳೊಳಗಣ ನಿಧಿ ನಿಕ್ಷೇಪ ಜಲಪಾಷಾಣಾಕ್ಷೇಣ್ಯಾಗಾಮಿ ಸಿದ್ಧ ಸಾಧ್ಯಂ
156. ಗಳೆಂಬ ಅಪ್ಪೆಬೋಗ ತೇಜಸ್ವಾಮ್ಯಂಗಳು ಮೀ ಶಿಂಗ್ಯಪ್ಪೆರುಮಾಳಯ್ಯಗೆ ಸರ್ವಮಾನ್ಯವಾಗಿ
157. ಶಾಶ್ವತವಾಗಿ ಆ ಚಂದ್ರಾರ್ಕ ಸ್ವಾಯಿಯಾಗಿ ಸಲ್ಲದುಯೆಂದು | ಆತ್ಮೀಯಗೋತ್ರ ಶಿಬರಾ
158. ಲಂಕಾರ ಕಲ್ಪಶಾಯಿಯಂ ಆತ್ಮರಾಯನ ಸೂತ್ರ ಶೋಭಾವತ ಸುಪರ್ವ್ವ ಮಣಿಯುಂ ಮುಕ್ತಾಪಾ
159. ಪ್ರಖ್ಯಾಪಕ ಸುಧಾರಸ ಪಲಮುಮೆನಿಸಿ ಪ್ರಸಿದ್ಧಿವೆತ್ತ ಚಿಕದೇವ ಮಹಾರಾಜೋಡೆಯರವರ
160. ಪಾತ್ರರುಂ | ಕಂಠರವ ನರಸರಾಜೋಡೆಯರವರ ಸುಪುತ್ರರುಂ | ಚರಾಜಮಾಂಬಾ ಗರ್ಭಾ
161. ಮೃತಾಂಜೋಧಿ ರಾಕಾಸುಧಾಕರರುಮಪ್ಪ ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇ
162. ತ್ಸರ ಪ್ರೌಢಪ್ರತಾಪ ಬಿರುದಂತೆಂಬರ ಗಂಡ ಧರಣೀ ವರಾಹ ಬಿರುದನುದ್ದಂಡ ದೋರ್ಧ್ವಂ
163. ಡ ಸಂಗ್ರಾಮರಾಮ ಲೋಕೈಕವೀರ ನರಪತಿ ಮಹೀಶೂರಾಪ್ರತಿಮ ಕೃಷ್ಣರಾಜೋಡೆಯ
164. ರವರು ಬರಸಿಕೊಟ್ಟ ಭೂದಾನ ತಾಮ್ರ ಶಾಸನ || ಏಕೈವ ಭಗಿನೀಲೋಕೇ ಸರ್ವೇಷಾಮೇವ ಭೂ
165. ಭುಜಾಂ | ನಭೋಹ್ಯಾ ನಕರಗ್ರಾಹ್ಯಾ ವಿಪ್ರದತ್ತಾವಸುಂಧರಾ | ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೆ
166. ದಾನಾಚ್ಛ್ರೇಯೋನು ಪಾಲನಂ | ದಾನಾತ್ಪ್ರಸಂಗಮವಾಪ್ನೋತಿ ಪಾಲನಾಚ್ಛ್ರೇಯಂ ಪದಂ | ಸ್ವ
167. ದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ | ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕ
168. ಲಂ ಭವೇತ್ ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತ ವಸುಂಧರಾಂ ಪಶ್ಚಿಮ್ವರ್ಪ ಸಹಸ್ರಾ

169. ಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ | ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮ ಸೇತು ನೈಪಾಣಾಂ
ಕಾಲೇ ಕಾಲೇ ಪಾ
170. ಲನೀಯೋ ಭವತ್ಯುಃ | ಸರ್ವಾಸೇತಾನಾಂ ಭವತೀತಿ ಪಾರ್ಥಿವೇಂದ್ರಾನ್ಯೋ ಭೂಯೋ
ಯಾಚತೇ ರಾ
171. ಮಚಂದ್ರಃ | ಶ್ರೀ ರಾಮಾಯಣ ಭಾರತ ಪಾರಾಯಣ ವಿಕಿತ್ಯಶ್ಚಿನ್ಮಾ ಕೃತಿನಾ | ಕವಿನಾ ತರು
172. ಮರಿಯಾಚಾರ್ಯೇಣೇದಂ ತಾಮ್ರಶಾನಸಂ ಲಬಿತಂ ||-|| ೦ ||-||

ಶ್ರೀ ಕೃಷ್ಣರಾಜಃ

I B :—

1. ಶುಭಮಸ್ತು
2. ಪಾತು ಕ್ರಿಣಿ ಜಗಂತಿ ಸಂತತಮಕೃಪಾರಾಕ್ಷರಾಮುಚ್ಚರನ್ ಕಿಡಾ
3. ಕೊಡ ಕಲಿವರಸ್ಸ ಭಗವಾನ್ಯಸ್ಯೇವ ದೃಷ್ಟಾಕುರೇ | ಕುರ್ಮಃ ಕ
4. ನ್ವದಿ ನಾಲ್ತತಿ ದ್ವಿಗಸನಃ ಪವಂತಿ ದಿಗ್ವದಂತಿನೋ ಮೇಃ ಕೋಶತಿ ಮೇದಿ
5. ನೀ ಜಲಜಾತಿ ವ್ಯೋಮಾಪಿ ರೋಲಮ್ಬತಿ | ಹರೇಕ್ಷಿಲಾ ವರಾಹಸ್ಯ ದೃಷ್ಟಾ
6. ದೃಷ್ಟಸ್ಸ ಪಾತು ವಃ | ಹೇಮಾದಿ ಕಲಶಾ ಯತ್ರ ಭಾಸ್ತಿ ಛತ್ರ ತ್ರಿಯಂ
7. ದಧೌ | ಜಯತಿ ಭುವನ ಜನ್ಮಸ್ಥಮ ಭಜ್ಞಾದಿ ಲೀಲ ಸಹಜ ಸಕಲ ಕರ್ಯಾಣಿಕತಾ
8. ನ ಮಹೀಯಃ | ಅಪಿ ಚ ನಿಖಿಲ ಹೇಯ ಪ್ರತ್ಯನೀಕಂ ತದೇಕಂ ವಠದಲ ಶಯನೀಶ್ಯಂ
9. ಬ್ರಹ್ಮ ಲಕ್ಷ್ಮೀ ಸಹಾಯಂ | ಪುರುಷಾನವಿದವಿಗೇಷಾಂ | ದೃಷ್ಟಾ ದಯಾಮಾನ ಮಾನಸಸ್ಯ
10. ತದಾ ಪುರುಷೋತ್ತಮಸ್ಯ ನಾಮಿ ಪುಷ್ಕರ ಗಂಭೀರ ಹಿರಣ್ಯಗಂಭೀರಭೂತ | ಪ್ರಜಾಪತೇರಪಿ
11. ರತ್ನೇರಿಂದ್ರ ರಿಂದೋತ್ಕೃಷ್ಠೋ ಬುಚಾತ್ | ಪುರುಷಾಸ್ತತಶ್ಚಾಯುರಾಯುಷೋ ನಹುಷೋ
12. ಜನಿ | ಯಾತಿರ್ನಹುಷಾದಾಸೀದಯಾತೇರ್ಯದ್ ಭೂಪತಿಃ | ಡಾರಕಾ ನಗರೋಪಾಂತೇ ಸ
13. ಸಂತಾ ತಸ್ಯ ಸಂತತಿಃ | ತಸ್ಯಾಂ ಕೃತಾವತಾರಾಃ ಕತಿಚನ ಕರ್ಣಾಢಿ ದೇಶಮಾಜಗಮುಃ | ಯ
14. ದುಗಿರಿ ಶಿಖರಾಭರಣ ಕುಲದೈವತಮೀಕ್ಷಿತು ರಮಾರಮಣಂ | ರಾಮಣಿ
15. ವ್ಯಕ್ತ ಮಾಲೋಕ್ಯ ದೇಶಾಸ್ಯಾಸ್ಯ ಸಮುತ್ಸುಕಾಃ | ಅಶ್ವೇವ ವಸತಿ ಚಕ್ರಮಹಿ
16. ಶೂರ ಪುರೇವೇ | ತೇವಾಸೀದರಿಗೋಭೂಮಿ ಗರಹೋ ಬೇಡುಚಾಮರಾಡ್ | ಪ್ರಾಪಾ
17. ಸ್ತೇಶ್ವರ ಗಂಧಾರ್ಯಂ ಪ್ರಾಪ್ಯ ಬಿಹದಮೃಜಿತಂ | ಸುತಾಸ್ತಯೋಸ್ಯ ತೇವಾದೃಶಿ
18. 'ಮರಾಜಮಹೀಪತಿಃ | ಆಸೀದನಂತರಸ್ತಸ್ಯ ಸೋದರಃ ಕುಣಭೂಪತಿಃ | ಆಸೀದಸ್ಯ ಕನೀ
19. ಯಾಶ್ರಾಮ ನೃಪಸ್ತವ್ಯ ಸದ್ಗುಣ ಗರಿಯಾನ್ | ರೇಮತಿವೇದ್ಯತ ಮಾ ಜಾವಜಯ-
20. ಥೋ ರಾಮರಾಜ ಸೇನಾನ್ಯಂ | ಚತ್ವಾರೋಸ್ಯ ಕುಮಾರಾನಿ ಸ್ತದಶಾಸ್ತೇ ಪರಸ್ಪರಂ ಸಹ
21. ಶಾಃ | ಜಾತಾ ವಿಜಯ ಸಹಾಯಾ ಸ್ವಾಕ್ಷಾದಿವ ಸಾಧನೋಪಾಯಾಃ | ತೇವಾದಿಮೋ ರಾ
22. ಜ ಧರಾಧಿರಾಜಸ್ಸಂಪ್ರಾಪ ಭೂಮಿ ಕಿಲ ಸಪ್ರತಿಭಂ | ಗರ್ವೋದ್ವಿಗ್ಧಾಸ್ತು ಹೃದಿಲಾ ನಾಥ

II a :—

23. ಮಪೇಶ ಯದ್ರಾಜಿ ಕಶಾಭಿಷಾತೇಃ | ಜಿತ್ವಾ ತಿಸುಮಲ ರಾಜಂ ಹೃತ್ವಾ ಶ್ರೀರಂ
24. ಗ ಪೃಥುಮಿಹಾಸೌ | ಸಿಂಹಾಸನ ಮಧಿತಿಷ್ಠನ್ನವ ಭವತ್ಸಾರ್ವ ಭೂಮಿ ಸಾಮ್ರಾಜ್ಯಂ
25. ತಸ್ಯಾಜುಜೋ ಬೇಡು ಚಾಮರಾಜಃ ಪ್ರತಾಪ ಸಂತಾಪಿತ ವೈರರಾಜಃ | ಯಶೋಪವಿ
26. ತಾಕೃತಿಮಿಃ | ಕ್ಷತೈರ್ದ್ರಾಗ್ರಣಾಕ್ಷಣ ಯನ ಹತಾ ಗಣೇಯಾಃ | ತಸ್ಯಾಸೀದದೇವರಾಜೇ
27. 'ದ್ರಸ್ತೋದರಸ್ಸಮನಂತರಃ | ಚನರಾಜುಜೋ ಯಸ್ಯ ಜಿಷ್ಣೋರ್ವಿಷ್ಣು ರಿವಾಜನಿ | ಅ
28. ಸ್ಯ ಶ್ರೀ ದೇವರಾಜೇದೋರನುರಂಜಯತಃ ಪ್ರಜಾಃ | ಚತ್ವಾರೋ ಜಗ್ಗಿರೇ ಪಙ್ಕತಿಸ್ಯಂದನಸ್ಯೇವ
29. ನಂದನಾಃ | ದೊಡದೇವರಾಜ ನಾಮಾ ತೇಪಾಮಾಥೋ ಸ್ವೂದ್ವಹೋ ನಿಯತಂ ಯದ್ವಹಿ ಭಾ

30. व विवर्शेर्नित्यं परिवर्षते निजैरनुजः । लक्ष्मण इव द्वितीयस्तेषु श्री चिकदेव
 31. राजेन्द्रः । मनसा बबसा वपुषा तमुपास्ते भ्रातरं ज्येष्ठं जयति शुभगु
 32. णैः स्वैरद्वितीयस्तृतीयः श्रितजन सुरभूज श्रीनिधिद्वैवराजः । परिचरति
 33. मुदायं भव्य कर्म्मनुजन्मा स खलु मरिय देव क्षमापतिस्सत्यस
 34. 'धः । अस्याग्रजन्मनो दीडु देवराज महीभुजः । धर्मं प्रत्यनुरुपासी
 35. दमुतांवा यशश्चिनी । साहि रामादिधाम्भ्यात्सीता कुश लवाविव
 36. आसुत चिकदेवेन्द्र कटीरव महीपति । तयोर्ज्ञायान्गुणैः श्रेया
 37. न्शूर स्सर्व्व कलाधरः । उदारश्चिकदेवेन्द्र उपेन्द्र इव विश्रुतः । कंसाराति
 38. ययाति विक्रम मुखैरुत्सिता प्राक्तनैर्यस्योदार गुणैरियं
 39. प्रकटिता चांद्रोकुलाभ्युन्नतिः । पातिव्रत्यमुपैति यत्र च जय
 40. श्रीस्सद्गुणांभोनिधिस्सोयं कीर्त्तिवधू स्वयंवर पतिः श्रीचिकदे
 41. वाधिपः । सर्व्वक्षोणिभृतां शिरस्सुकलयन् पादार्पणं प्रत्यहं पुष्प
 42. न्भूरिकलानिजैर्व्वसुकुलैराशाः परं पूरयन् । सम्मार्गे प्रथयन्
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 49. . . . पृथोः कथामुथा भवन्नलामिदागल
 50. तदार घोर खत्रेतागतक्ष कासैवीर्यं कीर्त्तनं । दिलीप भूपतेर्यशः कशर्म्याया
 51. तु धर्मतो धरातलं प्रशासतीह चिकदेव भूवरे । सतीषु मान्यासु
 52. सतीषु तस्य श्रीदेवमांवा महिषी नृपस्य । कान्तासु कान्तासु रथांग
 53. वाणीहृक्ष्मीरिवेयं हृदयङ्गमाभूत् । शक्तिः परामूर्त्तिरियं मुरारे
 54. शरीरिणीवा करुणा तदीय्या । भूलोकपुण्यैरवतारितेयं नान्येति
 55. मान्ये महि देवमांवा । तया देव्या साकं महित चिकदेवेन्द्र नृपतिश्चि
 56. राङ्गवैवराज्यं जितसकल सामन्त समितिः । द्विजान्देवान्वन्धून्विबिध विबुधा
 57. न्संश्रित जनान्परित्रातुं लक्ष्मीपतिरिव बभूवास्य जगतः । तस्माच्छ्रीचिक
 58. देवाक्षप मकुट मणिहैवमांवा धामाधो विष्णोरंशेन जातस्स जयति
 59. सततं राजकंटीरवेन्द्रः । यस्सत्ये रामचन्द्रस्सकलरिपुवनो
 60. त्पादनेयः करीन्द्रः सम्मार्गे पूर्णचन्द्रश्शुभगुण निचयेयस्स
 61. यं यादवेन्द्रः । सजयति विद्या लोल स्सकलारि नृपाल शासने का
 62. लः । कल्याण गुण सुशीलः कंटीरव नरसराज भूपाल । राजकुलाब्धि
 63. शशांकः शूरो धरणीवराह बिरुदांकः । रणसीमनि निशंकस्तरुणीनिव
 64. हेनवीन मीनांकः । लुण्ठितशात्रव मदगज कंठगलद्रक्तधार विग्रह रुचि
 65. रः । कंटीरव इव विलसति कंटीरव नरसराज ओडेयोयं । ग्रामे ग्रामे
 66. भूरिमुष्टाक्षदानं देवस्थानान्युत्सवास्तेषु नित्यं । मार्गे मार्गे सद्म
 67. नानि प्रपाश्व शासत्युर्व्वी राज कंटीरवेन्द्रे । कंटीरव क्षमापति धर्मपत्नी
 68. चल्वाजमांवेति जगत्प्रसिद्धा । ज्ञायानुवृत्त्या भवदात्मभर्तृ रामस्य सीतेव गु
 69. णाभिरामा । तस्यां कंटीरवाजनि यदुपतिदेवकीर्त्तिर्निधौ शौरे कृष्णा
 70. धरित्रीमवतुमिव सुतः कृष्णराज क्षितीन्द्रः । संप्राप्ता यस्य जन्मोत्सव पटह
 71. रबादागतादर्थि सात्याङ्गीतात्प्रत्यर्थि वृन्दादधिक विजयिता चिकदेवेन्द्र
 72. माशु । अरुण पाणि तलोदर रक्षितैरमल शंखस्थाङ्ग सरोरुहैः
 73. अपि समाकलनेन रमा भुवोर्हरिर्मथि मही कृष्ण महीपति । आनर्ब्ध
 74. यं कुलपति चिकदेवराजो भक्त्या खहस्त धृतया निज मुद्रया च । पौ
 75. त्रो भवत्स कृपयास्य स एव कृष्णो नाम्ना गुरुस्तमकरोत् किल कृष्णराजं

76. अलंकियाङ्गेष्विह रुक्मिणीय्यं वक्त्रांजुजेवागियमत्र सत्या श्री कृष्ण रा
77. जे बलभद्र योगोप्यसौ स्फुटं शंसति कृष्ण भावं । गांभीर्यं गरिमा
78. मतिर्मधुरिमादाक्ष्यं दया धीरता प्रागल्भ्यं पटुता प्रधान परता प्रेम
79. प्रसन्नागिरः । इत्थं ये चिकिदेव भूभुज महाराजे महातो गुणास्तान्स
80. र्वानिह कृष्णराज नृपतौ साक्षाद्वेक्षा महे । वृष्णिवंश सुधाब्धीन्दुः कृष्णराज
81. महीपतिः । विष्णुरेव स्वयंनोचेद्वैष्णव श्रीरियं कृतः । श्री यादवा
82. चलपतेः कुलनायकस्य नारायणस्य नवरत्न किरीटमग्न्यं । संपत्सु
83. तस्य च तदुत्सव दिव्यमूर्तैस्सद्रत्न कंचुक मुदं चित मन्वकाशीत्
84. श्री वैकटाचलपतेः शुभदन्त चित्रां सौवर्णपट्ट घटितां शिविकां सु
85. रम्यां । सर्वोत्सवाय स सुखास्तरणोपग्रहा भक्त्यार्पयत्सुमह
86. तीं कृति कृष्णराजः । पाताळे परिपालयत्यहिपतौ वाताशना भोगिनः
87. शके शासति नाकलोकममरास्सत्राशनं भुजते । शोणीं रक्षति कृष्णराज
88. नृपतौ सर्वे लभन्ते जना मृद्वर्चं मृदुलांबरं सुगमदं चासीकरं
89. चामरं

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92. यद्दानं सुरभूहन्तिरयते यच्छ्रीस्सु
93. राधोश्वरं यत्कीर्तिं सुरनिन्दुगां सुरगुहं यदुद्धिरिस्था किल । यच्छौर्यं द्विपता
94. विणेव नयन प्रोद्यत्कराळानलं सोर्यं सत्यपराक्रमो विजयते श्री कृष्णराजो
95. नृपः । इत्थं समस्त नृपरत्न किरीट नृत्यदाज्ञानटी । चट्टल नाटक सूत्रधारः श्री

III B:—

96. कृष्णराज नृपतिस्सकलांश्च धर्मान्कुर्वन्नथाच्युत कृपा पति ब्रह्मणार्थः । श्री
97. निवास यतीन्द्रस्य कृपया परिपुष्टया श्रीवैष्णव श्रिया कृष्णराजेंद्रो
98. तीव राजते । राज धर्मैण सतनं रंजियन्नखिलाः प्रजाः । सुधांशुरिव भूतानां
99. शुभदीयारभवत्सदा । यस्मिन्मंजयति महीं देव द्विजवन्धु मित्रवर्णाणां
100. प्रकृतीनां प्रबलमभूत्तुष्टिः पुष्टिर्जयश्च धर्मश्च । सोर्यं पश्चिमरंगराज
101. नगरी सिंहासनाधीश्वर श्री नारायण पाद पंकज युगी विन्यस्त विष्वग्भरः । प्रत्य
102. र्थिक्षितिपालरत्नमकुटी नीराजिताग्निश्चिरदेव ब्राह्मण रक्षणाय जगती
103. साम्राज्य दीक्षावहन । सर्वाणि दानानि सदा द्विजेभ्यः कुर्वन्मुदा कृष्णनृपाल च
104. 'द्रः । तेयोत्तमं दानमतीव लोके भूदानमेवेति कृती विदित्वा स्वाचार्येभ्यः शिष्य
105. य सांगाद्येन शालिने । सत्यगाचार निष्ठाय सात्विकाय कुटुंबिने । सिंग्य
106. प्येस्माळ नांन भारद्वाजाय पात्रभूताय । ग्रामे प्रादाप्येस्मा भूमीन्द्रः ।
107. सर्वे सत्यवत्सीमं । सग्रामो होयसले देशे दोगर्वाडु समीपतः नागम
108. ङ्गल सैहस्य नगरस्य स्थले स्थितः । हुल्लेन हल्ली संज्ञोयं कोपलु द्विनियाहि
109. तस्यैतस्य चतुस्तीमा निर्णयादि प्रबोधकं वराह मुद्रा संयुक्तं स्वह
110. स्ताक्षर चिन्हितं । आवंद्रार्कस्थितेः कर्तुं ताम्रशासन मुत्तमं । दातव्यमित्यप्र
111. तिम कृष्णराज महीपतिः । श्री रामायण पूर्वक तिरुमलैयार्थं कवि
112. समाहूय । अदिशच्छासन पद्यान्विरचय पलकासु लिख सुजायेति । दा
113. तुः प्रणिशूहीतुश्च सर्वधर्मात्थं साधनं । तेनैव विदुषा नैवं लिख्यते ताम्र
114. शासनं ॥—॥ स्वस्ति श्रीनाथ नाभी नल्लिन भव विधातुर्द्वितीयो परार्थेन्द्राद्ये
115. वाराह कल्पे परिणमतमनोरन्तरे सप्तमस्य । अष्टाविंशे युगेस्मिन्कलि

116. समयमुखे शालिवाहे शकाब्दे भूते शैलार्णवकुक्षिति परिगणितेनन्तरे वर्त्तमा
 117. ने वर्षे विश्वावसाश्वयुजे पक्षेच पौडवे । पौर्णमास्यां रवेर्वा रे नरेन्द्र
 118. श्वनि संक्षिप्ते । वज्रयोगे भद्रनाम्निकरणे ग्रहणे विद्योः पुण्यकाले मही
 119. दानं कर्त्तुं पृथ्वीन्द्रपुङ्गवः । द्वारवनि नगरगत यादव भूपाल पुण्य फल
 120. सन्तानः । अर्थिजन कश्यप शास्त्री प्रत्यस्थि व्रज सपक्ष पथेत वज्री । श्रीमद्राजाधि
 राज्ञः श्री
 121. भूपाल परमेश्वरः । प्रौढप्रताप वीरो नरपतिरात्रेय गोत्र संजातः । गुणसिंधु

IV a:—

122. राश्वलायन सूत्री क्षत्रियवरश्च क्रक्षास्त्री । चिकदेवराज पौत्रः पुत्रः
 123. कंठीरव क्षितीन्द्रस्य । अप्रतिमकृष्णराजः । श्रीमानश्रान्तदान सुरभू
 124. जः । भारद्वाजायापस्तंभाय यजु श्रुतिप्रवीणाय । तिरु नारायण पे
 125. र्माल् पौत्रायान्द्रिय दिगिय पुत्राय । दिग्यन्पेर्माल्नाक्षे ग्रामं
 126. हुळलेनहुळिलमभिरामं । करद्यळिल मरळिकेरे कलिनाथ पुरो हरळु हुळिलरित्ये
 127. तैः । संयुक्तमुपग्रामैश्चतुर्भिर्भरपि सस्ययुत चतुस्तीमं । निध्या
 128. द्यष्टक सहितं सारामं ग्राम पंचकं राजा । पावनतर कावेरी कल्लोलास्फा
 129. ल पुत साल परीते । श्रीरङ्ग पट्टणाख्ये पश्चिमरङ्गक्षपाद पुण्यक्षेत्रे
 130. फणि परिवृढ पर्यङ्गे श्रीभूमिभ्यां सुखेन शयितस्या रङ्गेशस्य रमाकर ला
 131. लित पादस्स सन्निधौ तत्प्रीत्यै । सोमोपराग काले भूमिप्रददामि वैष्णवा
 132. धेति । प्रादात्कृष्णार्पणमिति भूदानं दात् कृष्णराजेन्द्रः । इतःपरमुपग्राम
 133. प्रधानग्राम गोचरं । चतुस्तीमा निर्णयादि लिखते देशभाषया
 134 to 164 are in Kannada language
 164. एकैव भगिनी लोके सर्वेषामेव भू
 165. भुजां । न भोज्या न करग्राह्या विप्रदत्ता वसुन्धरा । दान पालनयोर्मध्ये
 166. दानाच्छ्रेयोनुपालनं । दानात्स्वर्गमवाप्नोति पालनादच्युते पदं । स्व
 167. दत्ता द्विगुणं पुण्यं परदत्तानुपालनं । परदत्तापहारेण स्वदत्तं निष्फ
 168. लं भवेत् स्वदत्तां परदत्तां वा योहरेत् वसुंधरां षट्पिर्वर्ष सहस्रा
 169. णि विष्टायां जायंत क्रिमिः । सामान्योयं धर्मसेतु नृपाणां काले काले पा
 170. लनीयो भवद्भिः । सर्वनितान्भाविनः पार्थिवेन्द्राभूयो भूयोयाचते रा
 171. मचंद्रः । श्री रामायण मारत पारायण विहित वृत्तिना कृतिना । कविना तिरु
 172. मलेयाचार्येणेदं ताम्र शासनं लिखितं ॥-॥ ० ॥-॥

श्री कृष्णराजः

Transliteration

I A—

1. subham astu ।
2. pātu trim jaganti santatam akūpārād dharām uddharan kṛiḍā-
3. krōḍa-kalēbaras sa bhagavān yasyaiva dāmshtṛāmpkurē । Kūrmah ka-
4. ndatu nālāta Dvirasanah patranti dig-dantīnō Meruh kōsati mēdi-
5. nī jalajatu vyōmāpi rōlāmbatu । Harēr lilā varābhasya dāmshtṛā-
6. daṇḍas sa pātu vah । Hēmadri-kalāsā yatra dhātṛichhatra-śriyam

7. dadhau¹ jayati bhuvana-janma-sthōma-bhaṅgādililam saha-ja-sakala-
kalyāṇaikatā-
8. naṁ mahīyaya¹ ! aṁ cha nikhila-hēya-pratyanikaṁ tadēkaṁ vaṭa-daḷa-
śayanīyayaṁ
9. Brahma Lakshmi-sahāyayaṁ¹ purushān achid-avisēśhāṁ¹ dṛṣṭvā
dayāmāna-mānasasya
10. tadā Purushōttamasya nābhī-pushkara-garbbhō Hiranyagarbbhōbhūt¹
Prajāpatēr Atri-
11. r Atrēr Indur Indōr b Budhō Budhāt¹ Purūravāstataśch-Āyushō Nahushō
12. jam¹ Yayātir Nahushādāsīd-Yayātēr-Yadu bhūpatiḥ¹ Dvārakā-nagarō-
pānte sa-
13. ntatā tasya sautatiḥ¹ tasyān kṛitāvatarāḥ katichana Karnāṭa-dēsam
ājagmuḥ¹ Ya-
14. dugiri śikharābharanam¹ kula-daivatam ikṣhitum Rāmā-ramanam¹
rāmaṇi-
15. yyakam ālōkya dēsasyāsya samutsukāl¹ atraiva vasatiṁ chakrur Mahi-
16. śūra purē varē¹ tēshv āsīd ari-gōdhūma-gharatṭō Beṭṭachāmarāṭ¹
prāpā-
17. ntēmbara gaṇḍākhyayaṁ prājayaṁ birudam ūrjitaṁ¹ sutās trayōsya tēshv-
ādyas Ti-
18. mma-Rāja mahīpatiḥ¹ āsīd anantaras tasya sōdarah Krishṇa-bhūpatiḥ
āsīd asya kanī-
19. yāś Chāma nripas sarvva-sadguṇa-garīyān¹ Rōmaṇi-venkaṭam ājāv
ajaya-
20. dyō Rāma Rāja sēnānyayaṁ¹ chatvārōsya kumārānis sadṛśās tē paras-
param sadṛi-
21. śāḥ¹ jāta vijaya-sahāyās sākshād iva sādhanōpāyāḥ¹ tēshv ādimō Rā-
22. ja-dharādhirājas samgrāma-bhūman kila sa-pratijñayaṁ¹ garvvōddhataḥ
Kāruga halli-nātha-

II A—

23. m apōthayad vāji-kaśābhīghātaiḥ¹ jītvā Tirumala rājayaṁ hrītvā Śrīraṁ-
gapattāṇam ihāsau¹ śiṁhāsanaṁ adhitishṭhanu anvabhavat sārva-
bhauma sāmrajayaṁ
25. tasyānujō Beṭṭada Chāmarājayaḥ pratāpa-santāpita-vairi-rājayaḥ¹ yajñōpavi-
26. tākṛtībhiḥ kṣhatair drāg raṇāṅgaṇē yēna hatā gaṇēyāḥ¹ tasyāsīd Dēva-
rājē-
27. mdras sōdaras samanantarah¹ Chāmpnarājōṇujō yasya Jishnōr Viṣṇur
ivājani¹ a-
28. sya śrī Dēvarājēmdōr anuramjayataḥ prajāḥ¹ chatvārō jajñire paṇṭiṣya-
mdansy-ēva

29. nandanāh | Doda dēvarāja nāmā tēshām ādyō Raghūdīvahō niyatam yad-
bhakti bhā-
30. va vivaśar utyaṁ paricharyatō nijair anujāḥ | Lakshmaṇa iva dvitīyas.
tēshu śrī Chikka dēva-
31. rājēndrah | manasā vachasā vapushā tam upāste bhrātaram jyēshtham
jayati śubha gu-
32. nāḥ svair advitīyas tṛitīyaḥ śrīta-jana-surabhūja śrī nidhird Dēvarājaḥ |
paricharati
33. mudāyaṁ bhavya karmmanūjanmā sa khalu Maṛiya-dēva-kshmāpatis
satya-sa-
34. mudhaḥ | asyāgrajauṁṁ Dodḍa dēvarāja mahābhaujaḥ | dharmma-patny
anurūpāsī-
35. d Amṛitāmbā yasaśvinī | sā hi Rāmād ivāmushmāt Sītā Kuśa-Lavāv
iva |
36. āsūta Chika-dēvēndra-Kaṁthīrava-mahipatī | tayōr jīyān guṇaiḥ śrēyā-
37. n śūras sarvva kalādharah | udāraś Chika-Dēvēndra Upēndra iva
viśrutah | Kamsārāti
38. Yayāti-Vikrama-mukhair uttamsitā prāktanair yasyōdāra-guṇair iyaṁ
39. prakṛitā chāndrī-kulābhyaṁnatī | pātivrātyam upaiti yatra cha jaya-
40. śrīs sad-guṇāmbhōnidhis sō'yaṁ kirtti-vadhū-svayaṁvara-patīḥ śrī
Chikka-Dē-
41. vādhipaḥ | sarvva-kshōnī-bhṛitāṁ śīrassu kalayan pādārppaṇam praty-
aham pushṇa-
42. n bhūri kalā nijair vvasu-kulair āśāḥ param pūrayan | sanmārggaṁ
prathayan
43. vṛi || baḷegum samtasam unṁugum bage yaralgum prajñe salgum
vacham paḷiku-
44. m geyme madalgum oljasam aṇam peṇṇ-ērugum mattam ēṇ | keḷe
golgum
45. nevam illadella jagamantāḷgaigum ā daivamum taḷirvannam Chikadeva-
rāyana
46. dayāṁkūraṅkaṭākshāṁptadoḷe | baḷēd-ari sainyadalli Chikadēva nṛi-
palana kaiyya

II B—

47. nampakam poledodaṇāntu kurtti karuḷam bharadintiridurbbi rāja sam-
kuḷamane
48. poydu kāydu Madhurēśana geldu puravrajamgaḷam śēḷed-eḷeyāḍugum
kha-
49. jara śikshipa Kṛishṇana lileyante vōl | prithōḥ kathāmuthā bhavan
naḷābhīdāgaḷa-

50. ttadāra ghōra kharvatāgatāksha Kārttavīrya kīrttanam ! Dīlīpa bhūpatēr
yasaḥ kva śarma ya-
51. tu dharmmatō dharātalam prasāsatiha Chikka dēva bhūvarē ! satīshu mā-
nyāsu
52. satīshu tasya śrī Dēvamānpā mahishī nripasya ! kāntāsu kāntāsu
rathāṃga
53. vānir ! Lakshmir ivēyam hṛidayaṅgam ābhūt śaktiḥ parāmūrttir iyam
Murārē
54. śarīrinivā karuṇā tadīyā ! bhūloka punyair avatāritēyam nānyēti
55. mānyē mahi Dēvamānpām ! tayā dēvyā sākam mahita-Chikadēvēndra-
nripatis chi-
56. rān kurvvan rājyam jita-sakala-sāmanta-samitiḥ ! dviḥjan dēvān bandhūn
vividha vibudhā-
57. u samsrita-jauān paritrātum Lakshmī-patiriva babhūvāsya jagataḥ !
tasmāchohhri Chikka
58. dēvān nripa-makuta-manir d Dēvamāmbōdharābdhau Viṣṇōr amśōna
jātas sa jayati
59. satatam rāja-kamṭhīravēndrah ! yas satyē Rāma chaṇdras sakala ripu
vanō-
60. tpātānēyah karūndrah sanmārgē pūrṇa chaṇdras śubha-guṇa-nichayē
yas sva-
61. yam Yādavēndrah sa jayati vidyālōlas sakalān nripāla śāsanē kā-
62. lah ! Kalyāna-guṇa-susīlah Kamṭhīrava Narasarāja bhūpalah ! rāja-
kulābdhi-
63. sasāmpkah śūrō dharanī varāha birudāmpkah ! rapasīmani nīśāmpkas-
taruṇiniva-
64. hē navīna-mīnāmpkah ! lumṭhita sātrava mada-gaja-kamṭha gaḷad
rakta dhāra vigraba ruchi-
65. rah ! kamṭhīrava iva vilasati Kamṭhīrava Narasarāja oḍeyōyam ! grāmē
grāmē
66. bhūri mṛishtāma-dānam dēvasthānāny utsavās tēshu nītyam ! mārgē
mārgē sadva-
67. nāni prapāscha śāsatyurvvin rāja-kamṭhīravēndrē ! Kamṭhīrava
kshmapati dharmma patnī
68. Chalvājamāmbēti jagat prasiddhā ! chhāyānuvrityā bhavadātma bharttē
Rāmasya Sītēva gu-
69. nābhīrāmā ! tasyām Kamṭhīravēndrād ajani Yadupatir Dēvakī-garbha.
sindhau Śaurēḥ Kṛishṇō-
70. dharitrim avatum iva sutah Kṛishṇarāja Kshitīndrah ! sampṛāptē yasya
janmōtsava pataha

III A—

71. ravād āgatād artthi-sārtthād bhītāt pratyartthi brūṇdād adhika vijayitā
Chikkadēvēndra-
72. ni īśu¹ aruṇa--pāṇi talōdara rakshitair amalaśamkha rathāṅga
saroruhaiḥ
73. apī samākalanēna Ramā bhuvōr Harir madhimahī Kṛishṇa mahīpatim
ānarchcha-
74. yaṁ kulapatim Chika-dēva-Rājō bhaktyā svahastā dhṛitayā nija mudrayā
cha¹ pau-
75. trō bhavat sa kṛipayāśya sa ēva Kṛishṇō nāmnā gurus tam akarōt kila
Kṛishṇarājāṁ
76. alamkriyāṅgēśhuviha Rukminīyyaṁ vaktrāṇbujē vāgiyam atra satyā
śrī Kṛishṇarā-
77. jē Balabhadrayōgōpvasau sphuṭaṁ śamsati kṛishṇa bhāvaṁ¹ gāṁbhīr-
yaṁ garimā-
78. matir mmaḍhur imādākshyaṁ dayā dhīratā prāgalbhyaṁ patutā pradhāna
paratā prēma-
79. prasannāgīraḥ¹ ittham yē Chika-Dēva-bhūbhujā-mahārājē mahāntō guṇās
tān sa-
80. rrvān iha Kṛishṇarājā² nṛipatau sākshād avēkshāmahē¹ Vṛishṇi-vamśa-
sudhābhdhinduḥ Kṛishṇarāja
81. mahīpatih¹ Vīshṇur ēva svayam nōchēd Vaishṇava-śrīriyaṁ kutah¹ śrī
Yādavā-
82. chala-patēḥ kula-nāyakasya Nārāyanasya lavaratna-kirīṭaṁ agryaṁ¹
sampatsu-
83. tasya cha tadutsava divya mūrttēs sadratna-kamchukam udamchita
manvakārśīt¹
84. śrī Vēṅkaṭāchala patēḥ śubhadanta chitrām sauvarṇa- paṭṭa-ghaṭitām
śibikāṁ su-
85. ranyāṁ¹ sarvōtsavāya sa-sukhāstaraṇō-pabarhāṁ bhaktyārpayat
sunaha-
86. tīm kṛitī Kṛishṇarājāḥ¹ pātāḷaṁ paripālayaty ahipatau vātāsānā
bhōgīnaḥ
87. Śakrē śāsati nāka-lōkam amarās satrāśanaṁ bhūṁjatē¹ kshōṇim rakshati
Kṛishṇa-Rāja
88. nṛipatau sarvvē labhantē janā mṛidvannam mṛidulāṇbaram mṛiga-
madam Chāmīkaram
89. chāmaram¹ Kamḍa padya¹ eredarg-ivaṁ sura-taru sura-maṇi sura-
paśuḡaḷ ereyadargg¹-o-
90. id īvaṁ maraṇuṁ maṇiyuṁ paśuvuṁ doreye śrī Kṛishṇa-rāja dharaṇi-
śvaranōl

91. || śaranāgatarāṇ rakṣhīpa birudaṃ Śibi Kṛitayugakke Trētege Rāmaṃ |
vara Kṛishṇaṃ Dvāpa-
92. radoḷ dharisidan ī Kalige Kṛishnarāja narēṃdraṃ | yad dānaḥ sura-bhū-
ruhan trayatē yach chhriṣ su-
93. rādhiśvaram yatkiṛtti sura niśnugāṃ suragururṇ yad buddhir itthā
kila | yach chhauryaṃ dvishatā-
94. ṇ tri-nētra ṇayana prōdyatkarālānalaṃ sōyaṃ satya-parākramō vijayatē
śrī Kṛishṇa Rājō-
95. nṛipaḥ | ittham samasta-nṛipa-ratna-kiriṭa-nṛityad-ājñā-naṭi | chaṭula-
nāṭaka-sūtradhārāḥ śrī

III B—

96. Kṛishnarāja-nṛipatis sakalāṃścha dharmmān kurvanṇ athāchyuta
kṛipāpati-bramhaṇārtham | Śrī-
97. nivāsa yatimdrasya kṛipayā paripushṭayā Śrīvaishṇava śriyā Kṛishna
rājēndrō-
98. tiva rājate | rāja dharmmēṇa satataṃ raṇjiyann akhilāḥ praṇāḥ |
sudhāṃśuriva bhūtānām
99. śubhadiyārabhavat sadā | yasmin raṇjayat mahim dēva-dviṇa-bandhu-
mitravargāṇām
100. prakṛitīnām prabalaṃ abhūt tushtiḥ pushtir jayaścha dharmmaścha |
sōyaṃ Paschima Raṇgarāja-
101. nagarī simhāsanādhiśvara śrī Nārāyaṇa pādapaṇkaja-yugi vinyasta
vishvagbharaḥ | pratya-
102. rtthi kṣhīpāla-ratna-makuṭi-nirājitāṃghrischiraṃ dēva-brāhmaṇa-rakṣa-
nāya jagatī
103. sāmrājya-dikṣhām vahan | sarvāṇ dānāni sadā dvijēbhyaḥ kurvan
mudā Kṛishna nripāla-cha-
104. mdraḥ | tēśhōttamaṃ dānam ativa lōke bhūdānam ēvēti kriti viditvā |
svāchārya-priya-śishyā-
105. ya sāṃgādyana-śālinē | samyag āchāra niśṭhāya sātvikāya kutumbinē |
Singya-
106. pperumāl nāmnē Bhāradvājāya pātrabhūtāya | grāmam prādāt prēmṇā
bhūmimdraḥ |
107. sarvva-sasyavat-simam | sa-grāmō Hoysalē dēśē Hogamṇādu samipataḥ
Nāgama-
108. ṅgala samjñasya nagarasya sthalē sthitaḥ | Hullēna halli samjñōyam
Koppalu dvitīyānvitaḥ
109. tasyaitasya chatuṣ sīmā nirṇayādi prabōdhakam varāha mudrā-samyuk-
taṃ sva-ha-
110. stākshara chinhitam | ā-chandr-ārkkasthitēḥ kartri tāmra-śāsanam
uttamam | dātavyam ity apra-

111. tīma Kṛishṇa Rāja mahīpatih ᳚ śrī Rāmāyana* pūrvvaka Tirumaleiyāryana
kavim
112. sam-āhūya ᳚ adīśach ohhāsana padyām virachaya᳚ palakāsu ᳚kha sukhāyēti ᳚
dā-
113. tuḥ pratigṛhītuscha sarvva dharmārttha sādhanam ᳚ tēnaiva vidushā-
chēdam ᳚khyatē tāmpbra
114. śāsanaṃ ᳚=᳚ svasti śrīnātha-nābhī-nalinabhava vidhātur dvitīyē
parārdhēnhy-ādyē
115. Vārāha kalpe pariṇamatu manōramtarē ᳚saptamasya ᳚ aṣṭā viṃśē
yugēsmiṇ Kali
116. samaya mukhē Śālivāhē śakābdē bhūtē śailārnnavarttu-kṣitu-parigapitēnan-
tarē varttamā-
117. nē varshē Viśvāvasyāyujē pakshē cha pāṇḍavē ᳚ paurṇamāsyām Ravōr*
vārē tārētr Ā
118. śvini samjñikē ᳚ vajra yōgē bhadra-nāmui karanē grahaṇē vidhōḥ ᳚
punya kāle mahī
119. dānam karttūṃ prithvīṇdra puṅgavaḥ ᳚ Dvāravati nagarāgata Yādava
bhūpāla punya phala
120. santānah ᳚ artthi-jana-kalpa śākhī pratyartthi vraja sa-paksha parvata vajrī᳚
śrīnad rājādhīrajah śrī
121. bhūpāla-paramēśvaraḥ ᳚ prauḍha-pratāpa-vīrō narapatir Ātrēya-gōtra-
samjātaḥ ᳚ guṇa-sindhu-

IV 4—

122. r Āśvalāyana sūtrī Kshatriya varaścha Riksākhī ᳚ Chika Dēva-Rāja
putraḥ putraḥ
123. Karpthīra-va-kṣhitīṇdrasya ᳚ apratima-Kṛishṇa Rājah ᳚ śrīmān aśrānta
dānasurabhū-
124. jah ᳚ Bhāradvājāy Āpastambāya Yajusruti pravīṇāya ᳚ Tirunārāyana Pe-
rumā᳚ putraṛāy Ālaghiya Siṃgiya putrāya ᳚ Siṃgyap Perumā᳚ nāmnē
grāmam
126. Huḷḷēna haḷḷim abhirāmam ᳚ Karaḍhya᳚᳚ Marajikere Kalinātha purōhara᳚u
haḷḷir ityē-
127. taiḥ ᳚ samyuktam upagrāmāis chaturbbbhir api sasya-yuta chatuṣ sīmam ᳚
nidhya-
128. dyastaka sahitaṃ sārāmam grāma paṃchakam rājā ᳚ pāvana tara Kāvērī
kallōlāsphā-
129. la pūta sāla parite ᳚ Śrīraṅgapaṭṭanākhyē Paschima Raṅgē kṣhapāda punya
kshētrē
130. phaṇi paribṛḍḷa Paryankē śrī bhūmibhyām sukhēna śayitasya ᳚
Raṅgēsasya Ramākara lā-

131. lita pādassa sannidhau tatprītyai¹ sōmōparāga kālē bhūmim pradādāmi
Vaishṇavā-
132. __yōti¹ prādāt Kṛishṇārppaṇam iti bhū dānam dātri Kṛishṇa Rājendraḥ¹
itaḥ param upa grāma
133. pradhāna grāma gōcharam¹ chatus sīmā mṛmayādī likhyatē dēśa
bhāshayā Huḷlēna
134. haḷḷi grāmada chatuṣ sīme yelle vivara¹ Karaḍi haḷḷi yellege mūḍalu
Daṁḍinaha-
135. ḷḷi yellege teṅkalu¹ Bimḍēna haḷḷi yellege paḍuvalu¹ Narigalla toṛege
baḍagalu¹
136. i maḍhya Huḷlēna haḷḷi chatuṣ sīme¹ Karaḍhyalḷi chatuṣ sīme¹
Nerḷlakere yellege mū-
137. ḍalu¹ haraḷukere yellege teṅkalu¹ Huḷlēna haḷḷi yellege paḍuvalu¹ Doḍḍa
138. Yakkatṭi yellege baḍagalu¹ Maralḷikere yelle chatuṣ sīme¹ Kallinātha
purada yellege mūḍalu
139. Huḷlēnahalḷi yellege teṅkalu¹ Narigalla yellege paḍuvalu¹ Chikka
yakkatṭige baḍagalu¹ Kallinātha pu-
140. rada chatuṣ sīme vivara¹ Māḍihalḷige saluva Kempēgaḍana Koppalige
mūḍalu¹ Haralḷakerege teṅkalu¹
141. Maralḷikere yellege paḍuvalu¹ Māḍi haḷḷige Mārana koppalige baḍagalu¹
Haralḷakere chatuṣ sīme¹
142. Kallanakerenge mūḍalu¹ Tattēhalḷige saluva Chikalṅgana koppalige
teṅkalu¹ Daṁḍina haḷḷi yellege
143. paḍuvalu¹ Karaḍi haḷḷige baḍagalu¹ ḷḷi imṭi aidu grāmakkam vottu
chattus sīme vivaram āvu-
144. dene¹ Nerḷlakere yellege mūḍalu¹ Daṁḍina haḷḷi yellege teṅkalu¹
Bimḍēnahalḷi yellege paḍuva-
145. lu Doḍḍayakkatṭi yellege baḍagalu¹ imṭi chatuṣ sīmeg olagāgīruvī Karaḍi
haḷḷi Kalinātha-
146. pura¹ Haralḷukere¹ Maralḷikere¹ Huḷlēna haḷḷi¹ embi grāmamgalaidakkam
pratyēkam āgī ā-
147. varava[r] a chatuṣsīmā pradēśadālī pralishṭhāpitagaḷ āgīruva Vāmaṇa
mudrāṅkita śīlegalḷi

IV B—

148. parivēśhṭita māḍi grāmamgalge salū bhūmiḷalolag uṇṭāda gadde
beddalu tōta
149. tuḍike aṇe acholukaṭṭu kāḍārambha nīrārambha magga manevara suṅka
pomu
150. suvarṇpāḍāya kānikke beḍige grāmāḍāya charāḍāya hōrāḍāya i-
151. vu muntāda ā sakala svāmya vū i Śimpyapperumālayyage sarvvamānya-
vāgi

152. saluvudu¹lindu modalu i Hullēnahalli yēnba grāmavu idar-upagrāma
153. sabhitav āgi i Singyapperumālāyya māḍuva ādhi kraya dāna parivart-
tanegal emba
154. vyavahāra chatuṣṭayakkam salvu²du¹mattam i Hullēnahalli muntāda
grāmōpagrāma-
155. mṅala chatus simegaḷolaḡaṇa nidhi-nikshēpa-jala-pāshāṇākshiny-āgāmi
siddha sādhyam-
156. galenba aṣṭa-bhōga-tēja-svāmyamgaḷum i Singyapperumālāyya
sarvvamānyavāgi
157. śāśvatavāgi āchamdrārka-sthāyiyāgi salvu²du¹yemdu¹Ātrēya-gōtra
śikharā-
158. lamkāra-kalpa-śākhyum Āśvalāyana-sūtra śōbhāvaha suparvva-
maniyum rikśākhā-
159. prakhyāpaka-sudhārāsa-phalamum enisi prasiddhivetta Chikadēva
mahārājodeyaravara
160. putrarum¹Kamthirava Narasara¹jodeyaravara suputarum¹Chalvājamām
bā garbhā-
161. mṛitāmbōdhi-rākā-sudhākararum appa srīman mahārājādhirāja rāja-
paramē-
162. śvara prauḍha-pratāpa birudemtembara gaṃḍa dharaṇi-varāha biruḍan-
uddaṃḍa dōrddam-
163. ḍa samgrāma-Rāma lōkaika-vīra narapati mahīśūrāpratima Kṛishṇa-Rā-
jodeya-
164. ravaru barasī kōṭṭa bhūdāna tāmra śāsana¹ēkaiva-bhagini lōkē sarv-
shāmēva bhū-
165. bhujām¹na-bhōjyā-na-karagrāhyā vipradattā vasumdhara¹dāna-pāla-
nayōr madhye
166. dānāch chhrēyōnupālānam¹dānat svargam avāpnōti pālānād achyutam
padam¹sva-
167. dattā dviguṇam punyam para-dattānupālānam¹paradattāpahārēna
svadattam nishpha-
168. lam bhavēt sva-dattām para-dattām vā yōharēta vasumdharām shashtir
vvarsha sahasrā-
169. ni viṣṭāyām jāyatē krimih¹sāmānyōyam dharmma sētu nṛpāṇām kālē
kālē pā-
170. laniyō bhavadbhiih¹sarvvān ētān bhāvinah pārthivēmdrān bhūyō
bhūyo yāchatē Rā-
171. machamdrah¹śrī Rāmāyana-Bhārata-pārāyanavivita-vṛittinā kritinā
kavinā Tiru-
172. malyāchāryēnēdam¹tāmra śāsanaṃ likhitam¹||=||=|| śrī Kṛishṇa
rājah

Translation

May it be prosperous. May that god ever protect the three worlds, who assumed the sportive form of the Boar, which raised up the Earth from the ocean, on the tip of whose tusk rests the tortoise, like the root bulb of the lotus, from which as a stalk, rises the serpent, from which the elephants of the eight points of the compass develop as its leaves, upon which rests M̐ru as the bud, whereof the earth is the blossom, over which the sky forms a canopy resembling a swarm of bees. May the tusk of the Boar form of Vishnu protect you, which is a stick for the umbrella, the Earth, topped by the snowy mountain as its final.

Supreme is he, whose pastime, the erection, preservation and destruction of the universe, the sole abode of all happiness, the subduer of all evil, the only one, reposing on the leaf of the banyan—Brahma (or Vishnu) with Lakshmi as his consort. Seeing that mankind were not distinguishable from irrational things, from the middle of the lotus navel of the beneficent Purushōtama (Vishnu) sprang Hīranyagarbha (Brahmā). From Prajāpati (Brahma) was born Atri and from Atri, the Moon. From the Moon sprang Budha; from Budha was born Purūraṇa, and from him sprang Ayu and from Ayu sprang Nalusba. From Nalusba was born Yayāti, and from Yayāti the king Yadu, whose descendants occupied the country around the city of Dvārakā.

Some born in that race came to the Karmāṭa dēśa to visit their family god Rāmāramaṇa, the ornament of the peak of Yadugiri. Seeing the beauty of the country, they were greatly pleased and settled in the city of Mahīśūra.

From them sprang Betṭa-Chāmarāt, a mill for grinding the wheat, his enemies who gained the distinguished title of Antembara-gaṇḍa. He had three sons, of whom the first was Timma Rāja mahīpati and next to him was his brother Krishnabhūpati. His younger brother was Chāma nriṇa, possessed of all good qualities, who conquered in battle Rēvati-Venkata, the general of Rāma-rāja.

He had four sons unequalled by others and only equalled by one another, born as aids to victory, like the embodiments of the four modes of royal policy. The eldest of them, Rājādhirāja, according to his vow thrashed the proud lord of Kāruḡahalli on the field of battle with his riding whip. Having conquered Tirumalarāja and taken Śīrangapatana, he seated himself on the throne and enjoyed the dominion of the whole land. His younger brother was Betṭa Chāmarāja who with the fire of his valour consumed the hostile kings, and slashed numbers on the field of battle with wounds resembling the sacrificial thread. His next brother was Dēvarājendra, whose younger brother, like Jishṇu to Vishṇu, was Channa Rāja.

To that Dēvarājendra, rejoicing the hearts of his subjects, were born, as to Daśaratha, four sons. Doḍḍadēvarāja was the name of the eldest of them, a very Rāma himself, whom all his brothers daily served with devotion. The second of them, like Lakshmana, was Chikkaḍēva-Rājendra, in thought, word and deed devoted to his elder brother. The third, second to none in good qualities, a tree of plenty

to his dependents, was Dēva Rāja; whom serving with pleasure of worthy deeds was his younger brother Mariya Dēva, the abode of truth.

His eldest brother Dodḍa-Dēva-Rāja's lawful wife was the celebrated Anṛitāmbā. She, as Sitā bore Kuśha and Lava to Rāma, bore to him, Chikka Dēvēndra and Kanthirava-mahāpati. The elder of these, Chikka-Dēvēndra, of good qualities, brave, skilled in all knowledge, generous, was as celebrated as Upēndra. By him was the Chandra-vamśa greatly exalted, more than by Kamsārāti, Yayāti, Vikrama or any of the kings of old. To him was wedded the Lakshmi of victory, a sea of all good qualities, and he was the chosen husband of the Lakshmi of fame,—Chikka Dēvādhīpa. He imitated the moon his first ancestor in putting his feet (rays) on the head of all mimical kings. Happiness increases, the mind cheers up, the knowledge expands, promises fulfil, fame spreads out, virtues increase, the whole universe befriends without any pretext and even fate will be at service if only the favour of a slight glance is extended by Chikkadēva-Rāja. In the army of powerful foes the sword in king Chikka dēva's hand, cutting them down and drawing out their entrails, emulated the sports of Kṛishṇa in conquering the lord of Madhura. The story of Prithu became obsolete, the renown of Nala's name vanished, Raghu's greatness disappeared; where was Kārttavīrya's fame, and what became of king Dilīpa's glory, when king Chikkadēva was ruling the earth?

Worthiest among women, Dēvamāmbā was this king's chief queen, holding full possession of his heart, even as Lakshmi among the beauteous wives of Rāhāṅga-pāpi. The embodiment of Murārī's energy, or else of his mercy incarnate for the sake of merit in the world, none else can we consider Dēvamāmbā to be. Along with this queen, the mighty king Chikkadēvēndra long ruled the kingdom, surrounded by all the conquered kings, as if the lord of Lakshmi born for the protection of Brahmans, gods, relatives, the learned of various kinds and his dependents.

To that Chikkadēva, a head-jewel among kings was born of Dēvamāmbā, as if a portion of Vishnu himself, the king Kanthiravēndra, ever supreme; in truthfulness Rāmachandra, in uprooting all his enemies, an elephant; in the path of virtue a full moon; in the multitude of his good qualities, Yādavēndra himself. Supreme is he, rejoicing in all learning, a Yama in subduing all his hostile kings, filled with all good qualities, the king Kanthirava Narasa-Rāja. In every village was the distribution of good food and daily festivals in their temples, in every road were there groves and water-sheds, while the king Kanthiravēndra ruled the earth.

The lawful wife of king Kanthirava was Chalvājamāmbā, celebrated throughout the world, noted for devotion to her husband's very shadow, even as Sitā to Rāma's. By her to king Kanthiravēndra was born, as Kṛishṇa the Yādupati by Dēvakī, for the protection of the world, a son, king Kṛishṇa Rāja. When the great drum announced his birth, from the flight of the enemies who were approaching and the crowds who assembled to receive gifts, Chikka Dēvēndra acquired a higher triumph. In the pink palm of his hand were the signs of the Chakra, the Śankha and the lotus

while Rāmā and Bhū are around him, whence we know that king Kṛishṇa is Hari himself. That same god Kṛishṇa, whom Chikkadēva Rāja, the head of the family worshipped with inward devotion and also through the signet which he wore upon his finger, was of his own kindness born as his grand-son, and therefore did he justly receive the name of Kṛishṇa Rāja. Rukmīṇī being the ornament of his limbs, Satya the speech of his lips, and Balabhadra his companion, Kṛishṇa-Rāja shows evident proof that he is Kṛishṇa himself. Nobility, respect, wisdom, gentleness, skill, kindness, firmness, majesty, generosity, affection, pleasant speech,—all these qualities which distinguished the great king Chikka-Dēva we clearly see present in the king Kṛishṇa Rāja. If the moon to the milk ocean, the Vṛishṇi-Vamśa, king Kṛishṇa-Rāja, were not Viṣṇu himself, whence would be the Śrī or prosperity of the Vaiṣṇavas? For the lord of the Yādava mountain, the protector of his race, he caused to be made a crown set with the nine gems and for Sampatkumāra, his processional image, he caused to be made a jewelled coat. For the god Venkatāchalapati, Kṛishṇarāja offered with great devotion a handsome palanquin beautifully decorated with ivory and covered with gold plates and furnished with pillows for all the enjoyments.

Ādiśeṣha protects Pātāla yet the bhōgis feed only on wind, Indra rules over Nākalōka yet the gods eat only the rice of offerings; but Kṛishṇa-Rāja supports the earth and all his subjects receive good food, handsome raiment, perfumes, golden ornaments and chāmaras. The Kalpavṛiksha, Chintāmani and Kāmādhēnu bestow on those who ask but he bestows on those who ask not: how then that tree, jewel or cow can be compared with king Kṛishṇa Rāja? The title of the protector of the fugitives was borne by Śibi in Kritayuga, by Rāma in Trēta, by Kṛishṇa in Dvāpara and in this Kaliyuga by the king Kṛishṇa Rāja. His Liberality puts to shame the Kalpavṛiksha as does his wealth the lord of the gods (Indra), his fame the river of the gods (Gangā) his great wisdom the preceptor of the gods (Bṛihaspati), his valour the flames of Śiva's central eye: thus supreme in true greatness is the king Kṛishṇa Rāja. Thus the king Kṛishṇa Rāja, a stage-manager directing the movements of the dancer, his command which paces about on the jewelled crowns of all kings, made all kinds of meritorious deeds in order to gain the favour of god Achyuta. By the abounding favour of Śrīnivāsa Yatīndra, greatly does Kṛishṇarājēndra shine in Śrīvaiṣṇava Śrī (or prosperity). He governs all his subjects virtuously, as the moon over the elements, always doing good to them. While he governs the earth the hosts of gods, Brahmans, dependants, friends and subjects have (respectively) satisfaction, plenty, success and merit. Sovereign of the throne of the royal city of Paschima-Raṅga, his mind placed at the lotus-feet of Nārāyaṇa, his feet illuminated with the jewelled crowns of prostrate kings, for the protection of gods and Brahmans does he carry on the Government of the world. The king Kṛishṇa made all kinds of grants to the Brahmans and having heard that only the grant of land is the best among them in the world he granted the village to Singyapperumāl, beloved disciple of his preceptor, perfect in all the

rites, devoted to the right customs, sincere, a man of family and of Bhāradvāja (gōtra), deserving of favour.

That in the Hoysala country, near Hogar nādu and in the area belonging to the city by name Nāgamangala is the fertile village named Hullēnahalli, also called Koppalu. The unequalled Kṛishna Rāja, having resolved that after the boundaries of the village are set forth on a copper śāsana of good quality, sealed with the boar signet and signed with his own hand, in order that they might be maintained as long as sun and moon endure, it should be granted; sent for the poet Rāmāyana Tirumaleiyārya, and directed him to compose and write out on the plates the śāsana poems in the manner agreeable to both donor and donees, a record of all merit (to the one) and property (to the other).

And by that scholar was this tāmra śāsana written.

Be it well—In the second parārdha of Brahma born from the lotus navel of the lord of Śrī, in the first Vārāha kalpa, the seventh manvantara, and the twenty-eighth yuga, in the beginning of the Kali age, the year of the Śālivāhana era reckoned as śāla arava ritu and kṣhiti (=1647) being past; in the current year Viśvāvasu in the bright half of Āśvayuja on full-moon day, Sunday, in conjunction with Āśvini nakshatra at the vajra-yōga and Bhadra-Karana at the time of the moon's eclipse on this auspicious day, excellent among kings made the grant of land.

The embodiment of the fruit of the merit of the Yādava kings who came from the city of Dvārāvati, a Kalpa-Vṛiksha to his dependants, Indra in cutting off with his thunder-bolt the wings of the mountains: his enemies, the illustrious king of kings, supreme lord of monarchs, mighty and valiant hero, king of men, descended in the Ātrēya gōtra, an ocean of virtue, of the Āśvalāyana sūtra, chief of the Kshatriyas, and of the Ṛik śākha, the grand son of Chikka Dēva Rāja, and son of the great king Kanthīrava, the unequalled Kṛishna Rāja, the most honourable, a Kalpavṛiksha in continual gifts—to Sūngyapperumāl of Bhāradvāja (gōtra) and Āpastāmba (sūtra), professor of the Yajurveda, grandson of Tirunārāyaṇa Perumāl and son of Alaghiya singi—the beautiful village of Hullēnahalli, together with its four hamlets Karadhyalli, Maralikere, Kalinātha and Purōharaḷu-halli all fertile together with the eight rights like the hidden treasure, etc., and the gardens within the four boundaries, the king (granted) in the fort of Śrīraugapaṭṭana whose walls are purified by the washing of the waves of the holy Kāvēri, in Paschimaraṅga and Gautama Kshētra, in the presence of the feet of Raṅgēśa (Vishnu) reposing in happiness with Śrī and Bhūmi on his couch the serpent Ādiśēsha, in order to please him at the auspicious Sōmōparāga “I grant the land to the Vaishnava” thus the donor Kṛishna Rājēndra granted the land so that it may be an acceptable offering to Kṛishna.

Here onwards the four boundaries of the main village and its hamlets are written in the dialect of the country :

The details of the four boundaries of the village Hullēnahalli:—to the east the boundary of Karaḍi halli; to the south the boundary of Daṇḍina halli; to the west the boundary of Biṇḍēnahalli; to the north the boundary of Narigal streamlet: within these four boundaries is Hullēnahalli.

The boundaries of Karaḍyahalli: to the east the boundary of Nerlekere; to the south the boundary of Haralukere, to the west the boundary of Hullēnahalli; to the north the boundary of Doḍḍayakkati.

The four boundaries of the village Maralikere: to the east the boundary of Kallināthapura; to the south the boundary of Hullēnahalli, to the west the boundary of Narigal; to the north Chikkayakkati.

The details of the four boundaries of Kallināthapura: to the east of Kempegauḍana koppalu, a hamlet of Mādihalli; to the south of Haralakere, to the west the boundary of Maralikere; to the north of Mādihalli and Māranakoppalu.

The four boundaries of Haralakere: to the east of Kaḷḷanākere; to the south of Chikkalingana koppalu, a hamlet of Taṭṭēhalli, to the west the boundary of Daṇḍinahalli, to the north of Karaḍi halli—(total) 5.

The details of the four boundaries of all these five villages together are thus: to the east of the boundary of Nerlakere; to the south the boundary of Daṇḍinahalli; to the west the boundary of Biṇḍēnahalli and to the north the boundary of Doḍḍayakkati.

Within these four boundaries the five villages Karaḍihalli, Kallināthapura, Haralukere, Maralikere and Hullēnahalli have been separately demarcated by setting up the stones marked with Vāmanamudras at the four boundaries of each. Of the lands belonging to these villages the wet lands, dry lands, gardens, fruit store-houses tank bunds, proper boundaries (achhukattu) dry cultivation, wet cultivation, loom tax, house tax, customs, tobacco tax, income in gold, presentations, bēḍige, income from the villages, income from pasture grounds (charādāya) hōrādāya, etc., belong to Singyapperumālayya, exempt from all taxes whatsoever. From today onwards the four kinds of transactions, *viz.*, pledge, sale, grant and exchange that Singyapperumālayya may enter upon regarding this village Hullēnahalli and its hamlets are valid and the eight rights and powers of enjoyment including treasure on the surface or underground, watersprings, minerals, imperishables, futures, ready income and possibilities within the four boundaries of the village Hullēnahalli and hamlets belong to Singyapperumālayya free of all taxes, permanently for as long as the moon and sun endure.

Thus the grandson of Chikkaḍēva-Rāya famous as an ornamental Kalpavriksha over the peak of Atrēya gōtra, a decorative Chintāmani (jewel of the gods) of Āśvalāyana sūtra, and the fruit nectar in the Rik-sākha; good son of king Kaṇṭhirava-narasa-Rājodeyar, a full-moon born in the milky ocean—the womb of Chalvājamāmbā, the illustrious king of kings, supreme lord of monarchs, mighty and valiant hero, champion over those who claim to have titles, having the title of

dharaivārāha, powerful armed, a Rāma in battle, a sole hero in the world, king of men, mighty on earth, the unequalled Kṛṣṇa Rāja got this copper śāsana of the grant of land written.

To all the kings there is but one sister, *viz.*, land's given to Brahmans. They should be neither enjoyed nor taxed. Between making a gift and protecting it, protecting is more meritorious than making a gift. By making a gift one gains heaven, by protecting, one attains a region from which there is no fall. Protecting other's gift is twice as meritorious as making a gift oneself. By taking away other's gifts, one's own gift is rendered fruitless. He who takes away land given by oneself or by others is born as a worm in ordure for sixty thousand years. This bridge of dharma is common to all kings; and should be protected by you from time to time: Rāmachandra repeatedly begs this of all future kings.

By the constant reader of the Rāmāyana and Bhārata, the poet Tirumale-yāchārya, was this copper śāsana written.

(Signature) *Sri Kṛṣṇa Rājā*

Note

This record now in possession of Sri H. P. N. Iyengar of Mēlukōṭe consists of five plates each measuring 15½"×10". The top of the plates have been cut into the shape of an arch, at the extreme edge of which are made holes to receive the ring. The thin ring securing the plates is rivetted. A bell-shaped seal, at the outer edge of which are the figure of a standing boar facing west with the sun and the moon above has also been secured into the ring. Though the figures are in bold relief, they lack proportion and are of a rough make. The first plate contains writing only on the inner side while the last has no writing at all. The plates are fairly thick and the edges of the faces containing writing are slightly raised to protect the characters. The characters, though not deeply cut are well preserved.

The record is written in the beautiful Kannada script of the 18th century while the language is mostly sanskrit except for the boundary details and a few verses in praise of Chikkadēvarāja and Kṛṣṇarāja. Not much peculiarity is noticed in the palaeography, but ॐ has a stroke below, ॐ has completely taken the modern form, Repha is still written on the right hand top corner of the letter and ॐ and ॐ retain their old forms.

The plates are issued by Kṛṣṇarāja Wodeyar I of the Mysore dynasty, recording the grant of a village Hullēnahalli, along with four hamlets Karadihalli, Maralikere, Kālīnāthapura and Haralukere, all in the Nāgamaṅgala sthala of the Hoysaladēśa, to one Śiṅgyapperumāl, son of Aḷaghiyasūṅhiya. The date of the grant corresponds to Sunday the 10th October 1725 A. D. Though a long record of the reign, no new light is thrown by this on our present knowledge of the dynasty. The genealogical portions are almost similar to those given in the other inscriptions belonging to the same reign as Nanjanḡd 295, Śrīrangapaṭṇa 64 and 100, and

T. Narasipur 61. The Kannaḍa verse in praise of Chikkadēvarāja ಬಸಿಗುಂ ಸಂತಸಮಜ್ಞುಗಂ, etc., is from Apratimavīracharita (iii 46), an Alankāra work by Tirumalārya, the minister of Chikkadēvarāja. The other verses seem to be independent compositions of the author. The stanza ಎರವೇಳವಪು ಸುತರು ಸುರಮುನಿ, etc., occurs in Srīraṅgapatṇa 64 also.

The composer of the present grant is Tirumaleyārya. He is reader of Bhārata and Rāmāyaṇa by profession, and is often called Rāmāyaṇam Tirumaleyārya. He is a prominent literary figure of Chikkadēvarāja's court and continued to enjoy patronage during the reigns of Kaṇṭhīraṇa Narasaraḷa and Kṛṣṇanarāja. This Tirumaleyārya of the Kaṇḍiṇya gōtra is evidently different from Tirumalārya the author of Chikkadēvarāja vijaya, Apratimavīracharita, etc., minister of Chikkadēvarāja Wodeyar.

Tirumaleyārya has also composed Dēvanagara copper plate grant of 1674, Kaḷale copper plate charter of 1716, Tondanūr copper plate grant of 1722 and Kanchimathā copper plate grant of 1724. The present one of 1725 is the latest of the records composed by him so far noticed.

Though no literary work of this scholar is known, several of his copper plate grants are in a fine kāvya style—beautiful poetical pieces of a high order by themselves. 'Indeed so melodious are the poetical passages of Rāmāyaṇam Tirumaleyārya, that Singarārya quotes from them in his Mitravindāgovindaṇi—a dramatic piece of the same age, the first of its kind in Kannaḍa.'

(For details of life and achievements of Rāmāyaṇam Tirumaleyārya see Hayavadana Rao · History of Mysore, Vol. I, p. 449-50, Vol. II, p. 31, 32-33, 35-36.)

TUMKUR DISTRICT

44

At Sibi, Sira Taluk, on the brass covering of the *adḍes* of the pīṭha used for the processional images in the Narasimha temple.

ನೀರಾ ತಾಲ್ಲೂಕು ನೀಡಿಯಲ್ಲ ನರಸಿಂಹಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಉತ್ಸವ ಪೀಠದ ಅಡ್ಡೆಗಳಿಗೆ ಮುಚ್ಚಿರುವ ಒತ್ತಾಳೆ ತಗಡುಗಳ ಮೇಲೆ.

ಒಂಪನೆಯ ಅಡ್ಡೆಯಮೇಲೆ—

1. ಶ್ರೀ ಶೀಲ ನರಸುಂಹ ಸ್ವಾಮಿಯವರ ಪಾದಕ್ಕೆ

ಎರಡನೆಯ ಅಡ್ಡೆಯಮೇಲೆ—

2. ಸರ್ವಜಿತು ಸಂವತ್ಸರದ ಮಾಘ ಶು ೧ ಗುರುವಾರದಲ್ಲ

3. ಹಳೆ ಮಾಜರಿಗಳ ಶಾಖೆ|| ಶ್ರೀ

Transliteration

On the first *adḍe*

Srī Sibi Narasimha svāmīyavara pādakke

On the second *aḍḍe*

2. Sarvajitu saṃvatsarada Māgha sū 1 Guruvāradallu
3. hale mājarigaḷa śāve || śrī

Translation

On Thursday the first of the bright half of Māgha in the year Sarvajitu, old *Mājaris* (offered) service to the feet of the god Narasimha svāmi at Sibi.

Note

The record is on the brass covering of the two *aḍḍes* (bamboo poles) used for taking out the god in procession. It states that the old *Mājaris* offered the poles for the service of god Narasimha. The exact meaning of the word *Mājaris* is not known. The details of the date are given only in cyclic era. No Śaka date is given. Since the record appears to belong to about the 19th century A. D. on paleographical grounds the given date may correspond to Thursday the 17th February 1828 A. D.

45

At Sibi, Sira Taluk, on the brass covering of the dhvajastambha in front of the Narasimha temple.

ಅದೇ ಸಿಬಿಯಲ್ಲಿ ನರಸಿಂಹಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಮುಂದಿರುವ ಧ್ವಜಸ್ತಂಭಕ್ಕೆ ಹಾಕಿರುವ ಕಿತ್ತಾಳೆ ತಗಡಿನ ಮೇಲೆ.

1. ಶುಭಕೃತು ಸಂ | ರದ ಮಾಗ ಶುಭ ಂಱ್ಲು ಶ್ರೀ ಶೀವ
2. ನರಸಿಂಹಸ್ವಾಮಿ ಪಾದಕ್ಕೆ ಕುಂಟಗೌಡನ ಹಳಿ ರಂ
3. ಗೆ ಗೌಡನ ಕುಮಾರ ವುಗೈಗೌಡನು ವಪ್ಪಿನಿದ ಧ್ವಜ ಸ್ತಂಭ
4. ಯೇ ನಗೆ ಮಾಡಿದಂತ್ರವರು ಗೊಲ್ಲಹಳಿ ಕಂಚುಗಾರ ನರಸಪ್ಪನ
5. ಕುಮಾರ ವುಗೈಯ್ಯನು ಮಾಡಿದ ಧ್ವಜಸ್ತಂಭ||

Transliteration

1. Subhakritu saṃ | rada Māga sūda 13 llu śrī Śibi
2. Narasimha svāmi pādakke Kuṇṭagaḍana hali Raṃ-
3. ge gaḍana Kumāra Vugre gaḍanu vappisida dhvaja stambha
4. yi naga mādidamttaṭṭavaru Gollahali kaṃchugāra Narasappana
5. kumāra Vugraiyyanu mādidida dhvaja stambha ||

Translation

On the thirteenth day of the bright half of Māgha in the year Subhakritu, Vugregauḍa, son of Range gauḍa of Kuṇṭagaḍana hali offered the dhvajastambha to the feet of the god Narasimhasvāmi of Sibi. Vugrayya, son of Kaṇṇihugāra Narasappa of Gollahali made this.

Note

The record is engraved on the brass covering on the dhvajasthambha set up in front of the Narasimha temple at Sibi and states that dhvajasthambha on which it is engraved was offered to the god by Vugregauda, son of Rangegauda of Kuntagaudana hali, a devotee of the god. The post is stated to have been made by Vugrayya, son of Narasappa, a copper smith. Regarding the date, it has not been mentioned in the Śaka era. Since the record appears to belong to about the 18th century A. D. paleographically, the given date might correspond to Sunday the 2nd February 1783 A.D.

46

At Sibi, Sira Taluk, on a large bell in the mukhamantapa of the Narasimha temple.

ಅದೇ ಲೇಖಿ ನರಸಿಂಹಸ್ವಾಮಿ ದೇವಾಲಯದ ಮುಖಮಂಟಪದಲ್ಲಿ ಇರುವ ದೊಡ್ಡ ಗಂಟೆಯ ಮೇಲೆ.

1. ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯೂ ಬ್ಬುದಯ ಶ್ಯಾಲಿವಾಹನ ಶಕವ
2. ರುಶಾ ೧೬೮೩ ನೆಯ ವಿಕ್ರಮ ನಾಮ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಶು
3. ೧೦ ಲಾ ಬಿಳಿಬೆಡ . ಯಿಸರು ಅಣಬನಾಗಪಯ ಕತಿ
4. ಭೋಸವಯವರ ಕೊಮಾರ ಯಲ್ಲಪದ ಲೊಕ್ಕಪ ಯವರ ಕುಮಾ
5. ರು ಭೋಸವ ನಾಗಪನಾರಣಪ್ಪನು ಶ್ರೀಮರಡಿ ಬಸವೇಶ್ವರ
5. ಗೆ ಮಾಡಿದ ಭಕ್ತಿ || ಸ ೩೦

Transliteration

1. svasti śrī vijayābduḍaya Syālivāhana saka va-
2. ruśā 1683 neya Vikramanāma saṁvatsarada Kārttika śu
3. 10 lū Bili beda . yisaru Aṇabe Nāgapaya kati--
4. Bhōsava yivara komāra Yallapade Lokkapa yivara kumā-
5. ru Bhōsava-Nāgapa-Nāranappanu śrī Maradi Basavēśvara-
6. ge māḍida bhakti || sa 30

Note

On the large bell in the Narasimha temple there are three inscriptions of which only the present one has been noticed in M. A. R. 1945. as No. 26. From this record it is clear that the bell was originally granted by Bhōsava Nāgapa Nāranappa to the god Basavēśvara in the saka year 1683 corresponding to 1760 A. D. But the place, where the Basavēśvara temple was, has not been mentioned in the record. Since it has been stated that the temple was of Maradi Basavēśvara it is possible that the temple might have been situated on some hill.

It has been stated in the record that the bell weighs thirty seers.

Twenty-five years later the bell was granted to the temple of god Narasimha at Sibi by one Krishnappa (see the next inscription.)

ಮೂರು ಹಲಗೆಗಳು, ಉಂಗುರ, ವರಾಹಮುದ್ರೆ, ನಂದಿನಾಗರಾಕ್ಷರ.

ಪ್ರಮಾಣ. 11"×7¼"×¾"

೦೮ನೆಯ ಹಲಗೆ ಹಿಂಭಾಗ

- 1 ಶ್ರೀಗಣಾಧಿಪತಯೇ ನಮಃ | ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರವೇ ತ್ರೈಲೋ
- 2 ಕೃ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ | ಹರೇರ್ಲಲಾ ವರಹಸ್ಯ ದಂಷ್ಠಾದಂಡಃ
ಸಪಾತುವಃ | ಹೇಮಾದ್ರಿ
- 3 ಕಲಶಾಯತ್ರ ಧಾತ್ರೀಥತ್ರ ಶ್ರಿಯಂಧಧಾ | ಕಲ್ಯಾಣಾಯಾಸ್ತು ತದ್ಭಾಮ ಪ್ರತ್ಯಾಹತಿಮಿರಾಪಹಂ|
ಯದ್ಗಜೋ
- 4 ಪೃಗಜೋದ್ಭೂತಂ ಹರಿಣಾಪಿಚಪ್ಪಜ್ಯತೇ | ಅಸ್ತಿಕ್ಷೀರಮಯಾದ್ವೇಮೈರ್ಮಧ್ಯಮಾನಾನ್ಮಹಾಂ
ಬುಧೇಃ ನವನೀ
- 5 ತಮಿವೋದ್ಭೂತಮಪನೀತ ತಮೋಮಹಃ | ತಸ್ಯಾಸೀ ತ್ತನಯಸ್ತಪೋ ಭಿರತುಲೈರಸ್ವರ್ಧ
ನಾಮಾಂಬುಧೈಃ ಪು
- 6 ಜೈರಸ್ಯ ಪುರೂರವಾ ಭುಜಬಲೈರಾಯುದ್ವಿಷೋಂ ನಿಘ್ನತಃ | ತಸ್ಯಾಯ ನೆಹುಷೋನ್ಯ ತನ
ಪರುಷೋಯುದ್ಧೇ
- 7 ಯಯಾತೀಕ್ಷಿತಾಖ್ಯಾತಸ್ತಸ್ಯತು ತುರ್ವಸುನಿಭಃ ಶ್ರೀದೇವಯಾನೀಪತೇಃ | ತದ್ವಂಶೇ ದೇವಕೀ ಜಾ
8 ನಿ ದಿದೀಪೇ ತಿಂಮಭೂಪತೀಃ | ಯಶಸ್ವೀತುಲುವೇಂದ್ರೇಷು ಯದೋಃ ಕೃಷ್ಣ ಇವಾನ್ವಯೇ |
ತತೋಭೂದ್ಭುಕ್ತಮಾ
- 9 ಮಾಜಾನಿರೀಶ್ವಕ್ಷಿತಿರಪಾಲಕಃ | ಅತ್ರಾಸಮಗುಣೋತ್ತಂಸಮಾಲರತ್ನಂ ಮಹೀಭುಜಾಂ | ಸರನಾದುದ
10 ಭೂತಸ್ಮಾನರನಾವನಿಪಾಲಕಃ | ದೇವಕೀನಂದನಾತ್ಮಾಮೋ ದೇವಕೀನಂದನಾದಿವ | ವಿವಿ
11 ಧ ಸುಕೃತೋದ್ಭಾವೇ ರಾಮೇಶ್ವರ ಪ್ರಮುಖೇಮುಹುರ್ಮುಹಿತ ಹೃದಯಸ್ಥಾನೇ ವ್ಯಧತ್ತ |
ಯಥಾವಿಧಿ
- 12 ಬುಧ ಪರಿವೃತೋ ನಾನಾ ದಾನಾನಿಯೋ ಭುವಿ ಷೋಡಶ ತ್ರಿಭುವನ ಜನೋದ್ಗೀತಂ | ಖ್ಯಾತಂ
ಯಶಃಪುನ
- 13 ರುಕ್ತಯನ್ | ಕಾವೇರೀಮಾತು ಬಧ್ವಾ ಬಹಲ ಜಲಯುತಾಂ ಯೋವಿಲಂಘ್ಯೇವ ಶತ್ತ್ರಾಂ
ಜೀವಗ್ರಾಹಂ |
- 14 ಗಹೀತ್ವಾ ಸಮಿತಿ ಭುಜಬಲೋ ತಂಚರಾಜ್ಯಂ ತದೀಯಂ | ಕೃತ್ವಾ ಶ್ರೀ ರಂಗಪೂರ್ವಂ ತದಪಿ ನಿಜವ
15 ಸೆ ಪುಟಾಂ ಯೋಬಭಾಸೆ ಕೀರ್ತಿಸ್ತಂಭಾಂ ನಿಖಾಯ ತ್ರಿಭುವನ ಭವನಃ ಸ್ತೂಯಮಾನಾಪದಾನಃ |
ಚೇರಂ
- 16 ಜೋಲಂಚ ಪಾಂಡ್ಯಂ ತದಪಿ ಚ ಮಧುರಾವಲ್ಲಭಂ ಮಾನಭೂಪಂ | ವೀರ್ಯೋದಗ್ರಂ ತುರುಷ್ಯಂ
ಗಜಪತಿ ನೃಪತಿಂ
- 17 ಚಾಪಿ ಜಿತ್ವಾತದನ್ಯಾನ್ | ಆ ಗಂಗಾತೀರಲಂಕಾಪ್ರಥಮ ಚರಮ ಭೂಭೃತ್ಪಟಾಂತಂ ನಿತಾಂತಂ|
ಖ್ಯಾತ
- 18 ಕ್ಷೋಣೇ ಪತೀನಾಂ ಸ್ತಜಮಿವ ಶಿರನಾಶಾಸನಂ ಯೋವ್ಯತಾನೀತ್ | ತಿಪ್ಪಾಜೀ ನಾಗರಾದೇವೈರೇ
ಕಾಸ
- 19 ರ್ಯಾ ಶ್ರೀ ಸುಮಿತ್ರಯೋ | ದೇವೈರೀವ ನೃಸಿಂಹೇಂದ್ರ ತಸ್ಮಾತ್ಪಜ್ಜರಥಾದಿವ | ವೀರಾವಿನಯಿನಾ
ರಾಮ ಲ

- 20 ಕ್ಷಣಾವಿವ ನಂದನಾ| ಜಾತಾ ವೀರನ್ಯಸಿಂಹೇಂದ್ರ ಕೃಷ್ಣರಾಯ ಮಹೀಪತಿ| ವೀರಶ್ರೀನಾರಸಿಂಹಸುಪಿಜ
 21 ಯ ನಗರೇ ರತ್ನ ಸಿಂಹಾಸನಸ್ಥ ಕೀರ್ತ್ಯಾನಿತ್ಯಾನಿರಸ್ಯಾನಗನೇನಕುಪಾನಪ್ಯವನ್ಯಮಧಾ
 22 ನ್ಯಾನ್ | ಆ ಶೇತೋರಾಸುಮೇರೋರವನುರನುತಃ ಸ್ವೈರಮಾಚೋದಯಾದ್ರೇರಾಪಶ್ಚಾನ್ಯಾ
 23 ಲ ಹೃದಯ ಮಾವಜ್ಯಂ [ರಾಜ್ಯಂ*] ಶಶಾಸ| ನಾನಾದಾನಾನ್ಯಕಾರ್ಷೀಕನಕ ಸದಶ್ವಿಯ ಶ್ರೀ
 24 ವಿರೂಪಾಕ್ಷದೇವ
 24 ಸ್ಥಾನೇ ಶ್ರೀ ಕಾಲಹಸ್ತೀ ಶಿಶುರನಿಗರೆ ವೇಂಕಟಾದ್ರಿಚಕಾಂಚ್ಯಾ|| ಶ್ರೀಶೈಲೇ ಶ್ರೋಣಶೈಲೇಮ
 25 ಹತಿ ಹರಿಹರೇ ಹೋಬರೇ ಸಂಗಮೇಚ ಶ್ರೀರಂಗೇ ಕುಂಭೋಣೇ ಹತತಮಸಿ ಮಹಾ
 26 ನಂದಿತೀರ್ಥೇ ನಿ
 26 ವಿತ್ತೇ | ಗೋಕರ್ಣೇ ರಾಮನೇತಾ ಜಗತ್ತಿದಿತರೇಪ್ಯಶೇಷೇ ಪುಣ್ಯಸ್ಥಾನೇಷ್ವಾಂಧಿನಾನಾ ವಿ
 27 ಧ ಬಹಲ ಮಹಾದಾನವಾರಿ ಪ್ರವಾಹೈಃ | ಯಸ್ಯೋದಂ ಚತುರಂಗ ಪ್ರಕರಬರರಜಃ ಶುಷ್ಕದಂಭೋದಿ
 28 ಮಘ್ನಕ್ಷಾಭೃತ್ಯಕ್ಷಚ್ಚಿದೋದ್ಯುತ ರ ಕುಲಶಧರೋತ್ಕಂಠತಾ ಕುಂಠಿತಾ ಪಂಠಿತಾಧೂತ್ | ಬ್ರಹ್ಮಾಂಡಂ
 29 ವಿಶ್ವ ಚ
 29 ಕ್ರಂ ಪುಟಮುದಿತ ಮಹಾಧೂತಕಂ ರತ್ನಧೇನುಂ ಸಂಪ್ರಾಂಭೋಧಿಂಚ ಕಲ್ಯಾಣಿರುಹಲತಿಕೆ ಕಾಂ
 30 ಚನಂ ಕಾಮಧೇನುಃ | ಸ್ವರ್ಣಕ್ಷಾಪೋಕಿರಣ್ಯಾಶ್ವರಧಮುತಿ ತುಲಾಪೂರ್ವಗೋನೇಹನಂ ಹೇಮಾಶ್ವ
 31 ಹೇಮಗರ್ಭಂ ಕನಕರಿದಾ ಪಂಚರಾಂಗಲ್ಯತಾನೀತ್ | ರಾಜ್ಯಂ ಪ್ರತಾನ್ಯನಿರ್ವಿ ಪ್ಸಂ ರಾ

೧೮ನೆಯ ಹಲಗೆ ಮುಂಭಾಗ

- 32 ಜೈಂ ದ್ಯಾವಿವ ಶಾನತುಂ | ತನ್ಮಿಂ ಗುಣೇನ ವಿಖ್ಯಾತೇ ಕ್ಷತೇರಿಂದ್ರೇ ದಿವಂಗತೇ | ತತೋಪ್ಯಾವಯು
 33 ವೀರ ಶ್ರೀಕೃಷ್ಣರಾಯ ಮಹೀಪತೀಃ | ಬಿಭರ್ತಮಣಿಕೇಯೂರಂ ನಿರ್ವಿಶೇಷಂ ಮಹೀಭುಜೇ
 34 ಕೀರ್ತ್ಯಾಯನ್ಯ ಸಮಂತತಃ
 34 ಪ್ರಸೃತಯಾ ವಿಶ್ವಂ ರುಚ್ಯೈಕೈಂ ಪ್ರಜೇದಿತ್ಯಾತಂಕೈ ಪುರಾಪುರಾರಿಧವತ್ ಭಾರೀಕ್ಷಣ ಪ್ರಾಯಶಃ
 35 ಪದ್ಮಾಕ್ಷೋಽಪಿ ಚತುರ್ಭುಃ
 35 ಜೋಜನಿ ಚತುರ್ವಕ್ತ್ರೋ ಭವತ್ಯದ್ಯಧೂತ್ ಕಾಲೀಬದ್ಧ ಮದಾದ್ರಮಾಚಕಮಲಂ ಎಣಾಂಚ
 36 ವಾಣೀಕರೇ | ಶತ್ಕೂಣಾಂವಾ ಸಮೇತೆ
 36 ದದತಯಿತಿ ರುಷಾಕಿನಂ ಸಪ್ರಾಂಭುರಾಶಿಂ ನಾನಾಶೇನಾ ತುರಂಗಾತ್ಯತಿತ ವಸುಮತೀ ಧೂಲಿಕಾ
 37 ಪಾಲಕಾಧಿಃ | ಸಂ
 37 ಶೋಷ್ಯಸ್ವೈರಮೇ ತತ್ರತಿನಿಧಿಜಲಧಿ ಶ್ರೇಣಿಕಾಂಯೋವಿಧತ್ತ || ಬ್ರಹ್ಮಾಂಡ ಸ್ವರ್ಣಮೇರು
 38 ಪ್ರಮುಖನಿಜಮಹಾದಾನ ತೋಯೈಃ
 38 ರಮೇಯೈಃ | ಮದ್ರತ್ತಾಮರ್ತಿಸ್ಯಾರ್ಥಾಂ ಶ್ರೀಯಮಿಹ ರುಚಿರಂ ಭುಂಜತಾಮಿತ್ಯಪೇತ್ಯ
 39 ಪ್ರಾಯಃಪ್ರತ್ಯೂಹ ಹೇತೋಽಪ್ರವನರಥಗಿ
 39 ತರಾಲಯಂ ದೇವತಾನಾಂ ತತ್ತದ್ವಿಗ್ಲಿಷ್ಟತ್ರ ವ್ಯತ್ಯಾಪಿ ರವಿ ರುದಯ ದೈನಂ ಕಿತಾಂ ಸ್ತತ್ರತತ್ |
 40 ಸ್ತಂಭಾಂಜಾತಿ
 40 ತನುತಭುಮಿಯೋ ಭೂಭೃದಭೃಂಕಷಾಗ್ರಾನ್ | ಕಾಂಚೀ ಶ್ರೀಶೈಲ ಶೋಣಾಚಲ ಕನಕನಭಾ
 41 ವೇಂಕಟಾದ್ರಿಪ್ರಮುಖೈಃ
 41 ಪ್ಯಾವೃತ್ಯಾವೃತ್ಯ ಸರ್ವೇಷ್ವತನುತ ವಿಧಿವದ್ಯಯನೇ ಶ್ರೇಯಸೇಯಃ | ದೇವಸ್ಥಾನೇಷು
 42 ತೀರ್ಥೇಷು ಕನಕತುರಾಪೂರು

- 42 ಪಾದಿನೀ ನಾನಾದಾನಾನ್ಯೇವೋಪದಾನ್ಯೇರಪಿ ಸಮಮುಖ್ಯೈರಾಗಮೋ ಕಾಮಿಭಾನಿ | ರೋಷಕೃತ
ಪತಿಪಾರ್ಥಿ
- 43 ದಂಡಃ ಸೇಷ ಭುಜಕ್ಷಿತಿರಕ್ಷಣ ಶೌಂಡಃ | ಭಾಷೆಗೆ ತಪ್ಪುವ ರಾಯರ ಗಂಡಃ ಸ್ತೋಷಕೃದರ್ಥಿಪು
ಯೋರಣಚಂಡಃ ರಾಜಾದಿ
- 44 ರಾಜ ಇತ್ಯುಕ್ತೋ ಯೋರಾಜ ಪರಮೇಶ್ವರ | ಮೂರುರಾಯರ ಗಂಡತ್ವ ಪರರಾಯಭಯಂಕರಃ
ಹಿಂದು ರಾಯ ಸುರತ್ಪ್ರಾಣೋ ದುಷ್ಟ ಶಾ
- 45 ದೂರ್ಲಮದನ | ಗಜಾಘ ಗಂಡಭೇರುಂಡ ಯುತ್ಯಾದಿ ಬಿರುದಾನ್ವಿತಃ | ಆಲೋಕಯ ಮಹಾರಾಯ
ಜಯಜೀವೇತಿವಾದಿ | ಅಂ
- 46 ಗವಂಗ ಕಳಿಂಗಾದ್ಯೈರಾಜ್ಯಭಿಃ ಸೇವ್ಯತೇಯಃ | ಸ್ತುತ್ಯಾದಾಯ ಸುದೀಭಿಃ ಸವಿಜಯನಗರೇ ರತ್ನ
ಸಿಂಹಾಸನಸ್ಥ
- 47 ಕ್ಷೌಪಾಲಾನ್ಯಾಷ್ಟರಾಯ ಕ್ಷಿತಿಪತಿ ರಥರೀಕೃತ್ಯ ಕೀರ್ತ್ಯಾ ನೃಗಾದೀನ | ಆ ಪೂರ್ವಾದ್ಯೇ ರಥಾ
ಸ್ತಕ್ಷಿತಿಧರ ಕಟ
- 48 ಕಾದಚ ಹೇಮಾಚಲಾಂತಾ ರಾಸೇತೋರರ್ಥಿ ಸಾರ್ಥೇ ಶ್ರಿಯಮಿಹ ಬಹಲೇ ಕೃತ್ಯ ಕೀರ್ತ್ಯಾ
ನಮಿಂಧೆ || ಕೃತಮತಿ ಸುರಲೋಕಂ
- 49 ಕೃಷ್ಣರಾಯ ನಿಜಾಂತೇ ತದನು ತದನು ಜನ್ಮಾ ಪುಣ್ಯಕರ್ಮಾಚ್ಯುತೇಂದ್ರಃ | ಪ್ರಕಟಮಮವ
ನಿಲೋಕಂ ಸ್ವಾಂತಮೇತ್ಯಾರಿ
- 50 ಜೇತಾ ವಿಲಸತಿ ಪರಿಜೇತಾ ವಿದ್ವದಿಷ್ಟ ಪ್ರದಾತ | ಯತ್ತೀರ್ತಿಚಂದ್ರಶ್ಚರತಿ ಕ್ಷಮಾಯಾಂತಿ
ಧಿಪ್ತಶೇಷಾ ಸುಖ
- 51 ವರ್ಧತೇಚ | ತನೋತಿಚಕ್ರಸ್ಯಮಿದಂ ನಮಿಂಧೆ ದಿವಾಚ ಸಾಯಂ ಕುಮದೈರ್ವಿರುಂಧೇ | ಮದಂ
ಮನನಿ ಮಾರು
- 52 ತಂ ಶಿಥಿಲಯತ್ಯ ಮೇಯೈರಯ್ಯಃ ಯದಶ್ಚ ಪಟಲೇ ಬುರೈರಜೋಭಿರುತ್ಕಾಟತೈಃ | ಅಜೀ
ಜನದನೇಕ
- 53 ಧಾ ಕಿಮುವಿಶೇಷಯತ್ಯಂಬುಧಿ ಬಲಪ್ರಮಥನಸ್ಯನೋರಯ ವಿರೋಧಿನಂ ವಾಚನಂ | ಕಾರಾಗೃಹೇ
ಕಲಿತವಾನಿ ವಿರೋಧಿಭೂಪ ದಾನಾವಲೇಕರ ವಿಚಾರಿತ ಚಾಮರಸ್ಯ | ರಾಜಾಧಿರಾಜ ಪರರಾಜ ಧ
- 54 ಯಂಕರಸ್ಯ ಕಾವ್ಯಾನಿನಂತಿ ವಿವಿಧಾನಿ ಬಹೂನಿರುನ್ಯ | ಗೋಕರ್ಣ ಸಂಗಮ ನಿವೃತ್ತಿ ಸುವರ್ಣಸಂಃ
- 55 ಕ್ಷೋಣಾದ್ರಿ ಪರ್ವತ ವಿರಿಂಚ ಪ್ರರೇಷು ಕಾಂಡ್ಯಾಂ | ಶ್ರೀ ಕಾಲಹಸ್ತಿ ನಗರೇ ಪಿಚ ಕುಂಢ
- 56 ಘೋಣೋ ದಾನಾನಿ ಪೋ
- 57 ಡತ ಬಹೂನಿ ಕೃತಾನಿ ಯೇನ | ಅಂಬೋಧೇನ ನಿಖೀಯ ಮಾನ ಸಲಲಾಗಶ್ಚೇನ ಪೀತೋ
ಝಿತ್ತಾಸ್ಥಲೋ ರಾಘ
- 58 ವ ಸಾಯಕಾಗ್ರ ಶಿಖಯಾ ಸಂತಪ್ತ ಮಾನಃಸದಾ | ಅಂತಶ್ಚೈವಡವಾನಲಸ್ಯ ಚ ಸಿಖಾಜಾಲೈಃ
ವಿಶಿಷ್ಟೋಧ
- 59 ವಂ ಯದ್ವಾನಾಂಬು ಘನಾಂಬುರಂಬುಧಿ ರಜೋಪೂರ್ಣಃ ಸಮುದ್ಯೋತತೇ | ಅಂಗೇನಾಪಿ
ಕಲಿಂಗೇನ ವಂಗೇಚ ಪರೇನ್ಯಚಃ
- 60 ಜಯಜೀವ ಮಹಾರಾಯೇತ್ಯನಿಶಂ ಗೀಯತೇಚಯಃ | ನಜಯತಿನರಪಾಲೋ ರತ್ನ ಸಿಂಹಾಸನಸ್ಥೋ
ವಿಜಯನಗ
- 61 ರ ವಾಸೀ ಕೀರ್ತಿ ಪೂರ್ತ್ಯಾಧಿರಾಸೀ | ನೈಗನಲ ನಹುಷಾದೀಂ ನೀತಯಂ ರಾಜ್ಯನಿತ್ಯಂ ನಿರುಪಪ
ದುಜ ವೀರ್ಯೋ

- 62 ದಾರ್ಯ ಭೂರಚ್ಯುತೇಂದ್ರಃ || ಶಕಾಬ್ದೇ ಶಾಲಿವಾಹೇತು ಸಹಸ್ರೇಣ ಚತುಶತಃ | ಸಪ್ತ ಪಂಚಾಶತಾಯುಕ್ತಂ ನಿ

೮ನೆಯ ಹಲಗೆ ಹಿಂಭಾಗ

- 63 ಣ್ಣತಂ ಗಣತಕ್ರಮಾತ್ | ವತ್ಸರೆ ವಸ್ತುಭೇ ಮಾಸೇ ಕಾರ್ತಿಕೇ ನಿತ ಪಕ್ಷಕೇ | ದ್ವಾದಶಾಂ ಪುಣ್ಯ
64 ಕಾಲೇತು ಸ್ಥಿರವಾರೇ ವಿಶೇಷತಃ | ತುಂಗಭದ್ರಾನದೀತೀರೇ ವಿಶಲೇಶ್ವರ ಸಂನಿಧಿ ಕಾಕಿಲಾನ್ವಯ ಸಂಭೂ
65 ತ ಯಾಪಸ್ತಂಭಸೂತ್ರಣೇ ದೇವರಾತನ ಗೋತ್ರಾಯ ಯಾಜುಷಾಯ ಮಹಾತ್ಮನೇ | ವಿಶ್ವೇಶಾಧ್ಯರ ಪುತ್ರಾಯ ಕು
66 ಪ್ಸಾಧ್ಯರಿ ವರಾಯಚ | ವಾದನಂಗರ ಸಂನದ್ಧ ವಿದ್ಯದ್ವಿಜಯಶಾಲಿನೇ | ತರ್ಕವಿಕ್ರಮ ಶಿಲಾಯ ಮೀಮಾಂಸಾ ತತ್ತ್ವ
67 ದರ್ಶಿನೇ | ಶಬ್ದಶಾಸ್ತ್ರಧುರೀಣಾಯ ಕವಿತಾ ಚರ್ಕವರ್ತಿನೇ | ಶ್ರೌತಸ್ಮಾರ್ತ ಸದಾಚಾರ[ರ]ತಾಯ ಮನೀಷಿಣೇ | ಭೂದಾ
68 ನ ಪಾತ್ರಭೂತಾಯ ಭೂಮಿವಾಗ್ರಯಾಯಿನೇ ವಿನೀತಾಯ ವಿಶಿಷ್ಟಾಯ ವಿಖ್ಯಾತಾಯ ತಪಸ್ವಿನೇ | ದೇಶೇ ಹೂಯಿಸಣಾ
69 ಭಿಷ್ಠೇ ತೊಂಡನೂರು ಸ್ಥಲೇ ಶುಭೇ | ಶ್ರೀರಂಗಪಟ್ಟಣ ಸ್ವೈವನೀಮಾಯಾಸ್ತು ಮನೋರಮೇ | ಕುರ್ವಂಕನಾಡಿಖ್ಯಾತಂ ಪ್ರತಿ
70 ಪ್ತುತ ಮನುತ್ರಮಂ | ಶ್ರೀವೀರಿಶಚ್ಚ ಹಲ್ಯಾಸ್ತು ಪ್ರಾಚೀಂದಿಶಮುಪಾಶ್ರಿತಂ | ಆನಹಾರೋರ್ಮಹಾಗ್ರಾಮಾತ್ ದಕ್ಷಿಣ
71 ಸ್ಯಾಂ ದಿಶಿಸ್ಥಿತಂ | ನದ್ಯಾಸ್ತು ರೋಕಪಾವನಿಷ್ಠಾಃ ಪಶ್ಚಿಮಾಯಾಂ ದಿಶಿಸ್ಥಿತಂ ಮಠಕೇರಿ ಮಹಾದ್ವಾಪ್ರಮಾದುತ್ತ
72 ರಸ್ಯಾಂ ದಿಶಿಸ್ಥಿತಂ | ಗ್ರಾಮೋ ದೇವಿನ ಕುಪ್ಯಾಪ್ತು ಶ್ರೀ ಚಕ್ರಮರಲಿಪ್ತಥಾ ಉಬಾಧ್ಯಾಂ ಮಿಲಿತಂ ಗ್ರಾಮಂ
73 ಹಿರಿಯ ಮರಲಿಂ ಶುಭಂ | ಅಚ್ಯುತೇಂದ್ರಪುರಂ ರಮ್ಯಂ ಪ್ರತಿನಾಮೋಪಶೋಭಿತಂ | ಸರ್ವಮಾನ್ಯಂ ಚತುಃಸೀಮಾ ಸಂಯು
74 ತಂಚ ಸತತಃ | ನಿಧಿನಿಕ್ಷೇಪ ಪಾಷಾಣ ನಿಧ್ಧಸಾಧ್ಯ ಜಲಾನಿಷಿತಂ ಅಕ್ಷಿಣ್ಯಾಗಾಮಿ ಸಂಯುಕ್ತ ಮೇಕಭೋಗ
75 ಗ್ಯಂ ಸಭೂರುಹಂ | ವಾಮೀಕೂಪತಟಾಕಾದಿ ಕಚ್ಚೇನಾಪಿಚ ಸಂಯುತಂ | ಪುತ್ರಪೌತ್ರಾದಿಭಿರ್ಭೋಗ್ಯಂ ಕ್ರಮದಾಚಂ
76 ದ್ರ ತಾರಕಂ | ದಾನಸ್ಯಾಪ್ಯಧರ್ಮಸ್ಯಾ ವಿಕ್ರಯಸ್ಯಾಪಿ ಚೋಚಿತಂ | ಪರೀತಃ ಪ್ರಯತ್ನೈಃ ಗೈಷ್ಟಿ ಪುರೋಹಿತ ಪುರೋ
77 ಗಮೈಃ | ವಿವಿಧೈರ್ವಿಬುಧೈಶ್ರೌತ ಪಥಿಕೈರಧಿಕೈರ್ಗಿರಾ | ಅಚ್ಯುತೇಂದ್ರ ಮಹಾರಾಯ ಮಾನನೀಯೋ ಮನಸ್ಸಿನಾಂ
78 ಸಹರಣ್ಯಪಯೋಧಾರಾಪೂರ್ವಕಂ ದತ್ತವಾನ್ಮದಾ || ತದಬ್ದಾ ತತ್ತಥಾ ಮಾಸೇ ತಸ್ಮಿಂಕಾಲೇ ವಿಸೇಷತಃ | ಗಾಗ್ಯೋರ್
79 ಶ್ರೀಮದ್ಭಚಕ್ರಾರ್ಯವಾಪಸ್ತಂಭಾಖ್ಯಸೂತ್ರಣಾ | ಯಾಜುಷಾ ವೇದಶಾಸ್ತ್ರಜ್ಞೋ ಪರಂಗೂರಪ್ತ ಯಾತ್ಮಜೋ | ಪರದಾರ್ಯ

- 80 ನೈನಿಂಹಾಪ್ಯಾ ಪ್ಯಾತಾ ಶ್ರೀರಂಗಪಟ್ಟಣೇ | ಗ್ರಾಮಾ ಸಂಬುನಹಲ್ಯಾಪ್ಯಾನ್ವಾವಾಂದಿತಿಮುಪಾಶ್ರಿತಂ
ಬಂಣಗಟ್ಟಾ
- 81 ನೈಹಾಗ್ರಾಮಾದ್ಧಕ್ಷಿಣಾಂದಿತಮಾಶ್ರಿತಂ ಹಿರಿಯುಅಡವೆ ಗ್ರಾಮಾತ್ಪಶ್ಚಿಮಾಯಾಂದಿತಿಶ್ಚಿತಂ ||
ಕೆಂದನಹಾ
- 82 ರೊ ಮಹಾಗ್ರಾಮಾದುತ್ತರನ್ಯಾಂ ದಿಶ್ಚಿತಂ | ಗ್ರಾಮಂ ಹಾರುವಹಲ್ಯಾಪ್ಯಂ ಸಹಿರಣ್ಯಜರಾನ್ವಿತಂ |
ಶ್ರೀಮಾ
- 83 ನಚ್ಚುತರಾಯೇಂದ್ರ ಉಬಾಭ್ಯಾಂ ಮಿಲಿತಂ ದದಾ | ವರದಾಯಾ ನೈನಿಹಯೋಃ ಕೃಷ್ಣರಾಯ
ಕಾಲಾಗತಃ | ತಯೋರೇವೈಕೋ
- 84 ಯಂ ಗ್ರಾಮಸ್ತತ್ರಾಭ್ಯಾಂ ಭುಜ್ಯತೆ ಸದಾ | ಪ್ರತಿಗ್ರಹೀತಗ್ರಾಮಸ್ಯ ತನಯೋ ವಿನಯೋನ್ನತಃ ||
ವಾದೀ ವಾಗ್ಮೀ
- 85 ಮಹಾದೇವಸ್ಯೇಮಯಾಜೀತಿ ಕೀರ್ತಿತಃ ವೃತ್ತಿತ್ರಿಸತಿ ಸಂಖ್ಯಾಕಂ ಕಲ್ಪಯಿತ್ವಾ ಸಮಾಹಿತ | ಆತ್ಮನ
ಸ್ತು ತದಾವೃತ್ತೀಃ ಸಂಸ್ಥಾಪ್ಯನವಪಂಪವ || ಅವತಿಷ್ಠಾಸ್ತಥಾವೃತ್ತೀದ್ವಿಜಾಭ್ಯಾಂ ಪ್ರದದಾಮುದಾ ||
ವೃತ್ತಿಮಂತ ತಾ
- 87 ಚ ಲಬ್ಧಂತೇ ಗೋತ್ರಸೂತ್ರಪುರಸರಂ || ಗಾಗ್ಯೋ ಶ್ರೀಮಧ್ಯಚಕಾರ್ಯೋ ಯಾಜುಷಂ ಶಾಸ್ತ್ರ
ಪಟ್ಟವಿತ್ | ಪರಂಗೂ
- 88 ರಪ್ತಯಾಚಾರ್ಯೋ ಹ್ಯಾಪಸ್ತಂದಾಪ್ಯ ಸೂತ್ರವಾನ್ | ತಸ್ಯಪುತ್ರೋನೈನಿಂಹಾರ್ಯಃ ಪೂಜ್ಯ
ಶ್ರೀರಂಗಪಟ್ಟಣೇ |
- 89 ಶಾಶ್ವತೀಮಪ್ಯಕಾಂವೃತ್ತಿಮಾಪ್ನೋತಿ ಸತತಂ ತ್ವಿಹ | ಕೇಶವಾಧ್ವರಿಪುತ್ರೇಣ ವಸಗೋತ್ಪೋದ್ಯವೇನ
ಚ | ಶ್ರೀರಂಗಪಟ್ಟಣಸ್ಯೇನ ವರಾಪನ್ನಂ ಬ ಸೂತ್ರೋ ಯಜುರಾಧ್ಯಾಪಕೇನಾಪ್ನುದೀಕ್ಷಿತೇನ ಮಹಾತ್ಮ
ನಾ ವೃತ್ತೀನಾಪ್ತಕಂ ರಮ್ಯಂ ಭುಜ್ಯತೇಹ್ಯತ್ರ ಶಾಶ್ವತಂ || ತೈಸ್ತೈಸಮಂ ತತಶ್ಚಿಹ್ನೈದಿಕ್ಷುಸ್ರಾಚ್ಯಾದಿ
ಪುಕ್ತ
- 92 ಮಾತ್ | ನೀಮಾತುಸಾಗ್ರಹಾರಸ್ಯ ಲಬ್ಧತೆ ದೇಶಭಾಷಯಾ || ಹಿರಿಯಮರಲೇ ಯಂಬಗ್ರಾಮಕೆ
ಪ್ರತಿನಾ
- 93 ಮಧೇಯವಾದ ಅಚ್ಚುತಪುರವೆಂಬ ಸರ್ವಮಾನ್ಯದ ಅಗ್ರಹಾರದ ವಲಯದ ವಿವರ ಮೂಡಲು
ರೊಕ್ಕಾನ

ಮೂರನೆಯ ಹಲಗೆ ಮುಂಭಾಗ__

- 94 ಯಲ್ಲ ಅರ್ಧ | ಆಗ್ನೇಯಕ್ಕೆ ಮಡಕೆ ಪಟ್ಟಣದ ಕೆಂಗಟ್ಟೆ ನಟ್ಟ ಕಲ್ಲು | ತೆಂಕಲು ಮಡಕೆವ
95 ಟ್ಟಣದ ಭಾಯಮೊರದಿಯ ಪಡುವಣ ಹೊಲದ ಕಂಧದಲ್ಲ ಬಿಟ್ಟದ ಮೇಲೆ ನಟ್ಟ ಕಂಭ | ಮಠಕೇರಿಯ
ದಾರಿ
- 96 ಯ ಹೊಲದ ಯೀಶಾನ್ಯ ಅಲೂರದಾರೀಹೊಲದ ಬೇವಿನ ತಾಲು | ಆಪೂರ ಪೊಲಗೆರೊಂದ
ತೆಂಕರೊತ್ತಿ
- 97 ಹತ್ತಿರು ಯೆರೆಯಮೇಡು | ನೈರುತ್ಯದಲ್ಲ ಹಿರಿಯ ಅಡವಿಯ ನೀರಮೊಗವಹೆವಬಲದಲ್ಲ ನಟ್ಟಕಲ್ಲು | ಪಾ
98 ಯಾವುದ್ದಲ್ಲ ನಗುನನಕಲಯ ಯೆರೆಯಹೊಲದ ಬೋಲಗಲ್ಲನಲ್ಲ ನಟ್ಟ[ಕ್ರ]ಲ್ಲ ಬಡಗಲು ನಗುನ
99 ನಕಲಯ ಮೊರಡಿ ಬಿಟ್ಟನಾಯಕನಕಲಯ ಹೊಲೆಯನ ನಾಯಮಂಣಹೊಲದ ಕಚ್ಚೊಬ್ಬೆ | ಆ
100 ಹಲ್ಲೇಪೊಲಗೆರೆಯ ಸೊಪ್ಪಿನ ತುಡಿಕೆಯ ಮೂಡಣ ಕಚ್ಚೊಬ್ಬೆ ಅಲಂದ ತೆಂಕಲು ಪೊಲಹೊಕ್ಕ ಕ
101 ಡೀ ಹೊಲದ ಕಚ್ಚೊಬ್ಬೆ | ನಟ್ಟಕಲ್ಲ ಹೊಲ | ಹುರೈಮಾಲದ ಕಚ್ಚೊಬೆ ಅಲ್ಲಂದ ಬಡಗಲಿತ್ತಿ ಬಿಟ್ಟೆ

- 102 ನಾಯಕನ ಹಲವೊರಡೀ ಅನೇಹಾಛಕಠಿಯ ಮೊರಡಿಬನವನ ಮೊರಡಿಯ ಮೇಗ
 103 ಣಬನವನಲ್ಲ ನೆಟ್ಟ ಕಲ್ಲು | ನುಗ್ಗೆ ಹಲ್ಲಯಮಾನತೀ ಆಲ | ಯೀಶಾನದ್ವಲ್ಲ ರೊಕ್ಕಾನೆ
 104 ತಡಿಯ ದೊಂಮದೇವರಲ್ಲ ನೆಟ್ಟ ಕಲ್ಲು || ಪೂರಯತೋ ಬುಧವಾಚ್ಚಾಂನಾ ರಯತೋ ವೈರಿಭೂಭುಜಾಂ
 105 ಗವಂ | ಅಚ್ಚುತ ವಿಹಿತವರೋಕ ಮಚ್ಚುತರಾಯಣ್ಯ ಶಾನನಂ ತದಿದಂ | ಅಚ್ಚುತೇಂದ್ರಮಹಾ
 106 ರಾಯಶಾನನೇನ ನಥಾಪತಿಃ | ಅಥಾಣೋಮದನಂದರ್ಥಂ ತದಿದಂ ತಾಂಬ್ರಶಾನನಂ | ಅಚ್ಚು
 107 ತೇಂದ್ರಮಹಾರಾಯ ಶಾನನಾನ್ಯಲ್ಲಣಾತ್ಮಜ | ತ್ವಷ್ಟಾ ಶ್ರೀವೀರಣಾಚಾರ್ಯೋ ವೈರಿಬತ್ತಾಂಬ್ರ
 108 ಶಾನನಂ | ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇದಾನಾಭ್ಯೇರಯೋನುಪಾಲನಂ | ದಾನಾನ್ಯರ್ಗಮವಾಪ್ನೋತಿ
 109 ಪಾಲನಾದಚ್ಚುತಂ ಪದಂ || ಯೇಕೈವ ಭಗನೀರೋಕೇ ಸರ್ವೇಪಾಘೇವಭೂಭುಜಾ | ನಭೋಜ್ಞನಕ
 110 ರಗ್ರಾಹ್ಯ ವಿಪ್ರದತ್ತಾವನಂಧರಾ || ತಾಮಾನ್ಯೋಯಂ ಧರ್ಮಸೇತುಂ-ನೈಪಾಣಾಂ ಕಾರೇಕಾಲೇ
 [ಪಾಲ*]
 111 ನೀಯೋಧವದ್ಧಿ | ಸರ್ವಾನೇತಾನ್ ಭಾವಿನಃ ಪಾರ್ಥಿವೇಂದ್ರ ಭೂಯೋ ಭೂಯೋ ಯಾಚತೇ
 ರಾಮಚಂದ್ರ |
 112 ಸ್ವಪತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದಂತ್ತಾನು ಪಾಲನಂ | ಪರದಂತ್ತಾಪಹಾರೇಣಸ್ತದ
 113 ತ್ವಂ ನ ಸ್ವೈಂಧವೇತ ಸ್ವದತ್ತಾಂ ಪರದಂತ್ತಾಪಾಯೋಹರೇತಿ ವನಂಧರಾ | ಬ
 114 ಸ್ವಿರ್ವರ್ಷನಪತ್ತಾಣವಿಷ್ಣಯಾಂ ಪಾಯತತ್ತಿಮಿ || ನವಿಪಂ ಚಪಮಿತ್ಯಾಹುರ್ಬ್ರ
 115 ಹ್ಮಸ್ತಂ ವಿಪಮುಚ್ಚತೇ ವಿಷಮೇಕಾಕಿನಂ ಹಂತಿ ಬ್ರಹ್ಮಸ್ತಂ ಪುತ್ರ ಪುತ್ರಕಂ ||
 ಶ್ರೀ ವಿರೂಪಾಕ್ಷ (ಕನ್ನಡಕ್ಷರದಲ್ಲ)

Transliteration

I B—

1. śrī Gaṇādhipataye namaḥ | namaḥ-turṅga śiraśohumbi chaṇḍra chāmarā-
chāravē trai-lō-
2. kya maḡār-ārampbha mṛṇa stampbhāya Saṁbhavā | Harēr-lilā-varāhasya
damshṭrā-dampdāḥ sa pātu vah | Hēmādī-
3. kalaśā yatra dhātīchhatra-śriyaṁ dādīau | kalyāṇāyastu tad dhāma
pratyūha-timīrāpahar | yad gājō-
4. py Agājōdbhūtāṁ Harīṇāpi cha pūjyāt | asti kshīra mayad-dēvair
mathyāmāṇā mahāmbudhēḥ navanī-
5. tam ivōdbhūtāṁ apāṇīta tāmō mahāḥ | tasyāsīt tanayas-tapōbbhir atulair-
anvārtha māṁām Budhāḥ pu-
6. nair asya Purūravā bhujā-balar-Āyur-dvīhōṁ nighnataḥ | tasy-Āyar
Nalushōsya tasya parushō yuddhē
7. yayātī kshītau khyātāḥ tasyatu Turvasu nibhāḥ śrī Dēvayānī-pātēḥ |
tad vāmśē Dēvakīja-
8. ni didipē Timna bōpatīḥ | yaśasvī Tuluvēmpdrēshu Yadōḥ Kyishṇa
ivānvayē | tatōbbhūd-Bukkām-
9. jānir Iśvara-kshīta-pālakah | atrāśana guṇōttamṣa mānī-ratnāṁ māhī-
bhujāṁ | sarasād uda-

10. bhūtasā-Narasāvani-pālakah ! Dēvakī-namdanāt kāmō Devakī namda-
nādiva ! vīri—
11. dha sukritōddāmē Rāmésvara pramukhē muhur-mudita hridaya sthānē
vyadhatta ! yathā vidhi
12. budha-parivṛtō nānā dānani yō bhuvi shōḍaṣa-tri-bhuvana janōḍgītam !
khyātam yaśaḥ puna-
13. ruktayan ! Kāvērīm āsu badhivā bahala jala-yutām yō vilamghyēva śa-
trūṇ jīva-grāham
14. gahītvā sauniti-bhūja-balō taṇi cha rājyam tadyam ! kritvā Śrīraṅga-
pūrvam tadapi nija va-
15. se patanam yō babhāse kirtti stambham nikhāya tribhuvana bhavanah
stūyamānāpadanah ! Chēram
16. Chōkai cha Pāṇḍyam tadapi cha Madhurāvallabham māna-bhūṣham !
vīryōdagram Turushkai Gajapati prīpatim
17. chāpi jivā tad-anyān ! ā Gaṅgā-tīra-Lamkā prathama-charama bhū-bhṛi-
ttatāmtam nitāmtam ! khyāta
18. kshōṇī patnīm srajam iva śīrasā śāsanam yō vyatānt ! Tippāji Nāgalā-
dēvyō Kausa-
19. lyā śrī Sumitravō ! Dēvyōriva Nrisimhēndra tasmāt paṇti-rathādiva !
vīrau vinayināu Rāma La-
20. kshmanāviva namdanau ! jātau vīra Nrisimhēndra Krishṇarāya mahī-
pati ! vīraśrī Nārasihvasa Vija-
21. ya nagarē ratna siphāsanaṣṭha kirtyā nitvānīrasā Naga Nala Nahushā-
nāpyavanyāin athā-
22. nyān ! ā-sētōr āsumērōr avani suranutaḥ svairam āchōḍayādrēr
āpaschādyāchalāmtād akhī-
23. la hridayam āvajyam [rājyam] śāsāsa ! nānā-dānānyakārshī-kanaka sa-
daśviya śrī Virūpāksha dēva-
24. sthānē śrī Kālabastī śiturapi nagare Vēṃkatādrau cha Kāṃchoyā || Śrīśai-
lē Śrōna śailē ma-
25. hatī Hariharē Hōbalē Saṅgamēcha Śrīraṅgē Kumbhaghōṇē hata-tamasi
Mahānamdi tīrthē ni-
26. vittau ! Gōkarnē Rāma sētau jagati tad itarēshvapyāśēshe punya-
sthānēśvāladhi nāpā vi-
27. dha bahala mahādāna-vāri pravāhaiḥ ! yasyōdaṇ chaturanga-prakara-
khara rajah śuśhyad-ambōdhi-
28. iragbna - kshma - bhṛityakshachchhudōyattara - kulīsa dharōtkamltutā
kunṭhitābhūt ! brahmāpḍam viśva-cha-
29. kram ghatam udita mahā-bhūtakam ratnadhēnuṇ saptāmbōdhiṇ cha
kalya kshīturūha latike kām-
30. chanam kāmādhēnuḥ svarna-kshmāpō-huanyāścha ratham api tulā-
pūrsha gō-sahasram hēmāśva

31. hēma-garbhāṃ kanaka-karī-rathā pañcha lāṅgalyatānit¹ rājyaṃ praśāśya
nirvighnaṃ rā-

II A—

32. jyēṃ dyāṃ iva śāsitaṃ tasiṃṃ guṇēna vikhyātē kshītēr imdrē
divaṃgatē¹ tatōpyāvayī
33. vīra śrī Kṛishṇa-rāya mahīpatih¹ bibharti maṇi kēyūraṃ nirvisēshaṃ
mahībhuje kīrtiyā yasya samamtatō
34. prasritayā viśvaṃ rujaikyāṃ vrajēd ityā-saṃkya purā purārīr abhavat
Bhālēkshana prāyaśaḥ padmākshōpi chaturbhu-
35. jōjanī chaturvaktrō bhavatyadyabhūt Kālī khaḍgamadād Ramācha
kamalam vīṇāṃ cha Vāṇī karē¹ śātrūṇāṃ vā samēte
36. dadata yitū rushā kiṃnu saptāmbu rāsīm nānā sōnā turāṅgā tṛitita
vasumatī dhūlikā pālīkābhīḥ¹ sa-
37. śōshya svairam ētat prati nidhi jaladhi śvēṇikā yō vidhatte¹ brahmāṇḍa
svarṇa mēru pramukhaniḥ mahā dāna tōya—
38. raṇēyāḥ¹ maddhattām artisyārdhāṃ śrīyam iha ruchiraṃ bhūṃjatām
ity avētya¹ prāyah pratyūha hētōstapana rathaga
39. tarālayam dēvatānāṃ tat-tad digjatra vṛityāpi ravir-udaya daināṃ
kitāms tatra tatra¹ stambhāṃ jātī
40. tanuta bhuvī yō bhūbhṛid abhramkashāgrān¹ Kāṃchī Śrīsaila Sōṇāchala
Kanakasabhā Vēṃkaṭādri pramukhyē-
41. shivāvṛityāvṛitya sarvēshvatanuta vidhivad bhūyasē śrēyasē yaḥ¹
dēvasthānūēshu tīrthēshvapi kanaka tulāpūi-
42. shādīni nān dānānyavōpadānair api samam akhilaḥ āgamō kāmibhāni
rōsha-kṛita patipārthi-
43. dāṃḍaḥ sēsha-bhuja kshiti rakshaṇa śaṃḍaḥ¹ bhāshege tappuva rāyara
gaṃḍaḥ-tōshakṛid-arthīshu yō raṇachamḍaḥ rājādhi-
44. rāja ityuktō yō rāja-paramēśvara mūru rāyara gaṃḍaścha para-rāya
bhayamkaraḥ Himdu-rāya Suratrāṇō dushta śā-
45. rdūla-mardana gajaugha-gaṃḍabheruṃḍa yityādī birudānvitah¹ ālōkaya
mahārāya jaya jīvēti vādībhī¹ || Am —
46. ga Vaṃga Kalīṃgādyai rājyabhīḥ sēvyate yaḥ¹ stutyandārya sudībhīḥ sa
Vijayanagarē ratna simhāsanastha
47. kshīnāpālān Kṛishnarāya kshiti patir adharīkṛitya kīrtiyā Nṛigādīn¹ ā
pūrvādrērathāsta Kshītīdhara kaṭa-
48. kādācha Hēmāchalāmtār āsētōr arthīsārthē śrīyam iha bahali kṛitya
kīrtiyā samūdhe¹ || kṛita vati suralōkam
49. Kṛishnarāyē nījāṃsē tadānu tadanujanmā puṃnya karṇmāchyutēndrah¹
prakaṭamanu avanilōkaṃ svāṃsā mētyāri--
50. jētā vilasati Harijētā vidvad īshṭa-pradātā¹ yat-kīrti chandrascharati
kshamāyānti tishṭv asēshāsu vi—

51. vardhatē cha | tanōti chakrasyam idam samim̐dhe divācha sāyam
kumudair viruṇdhē | madam manasi māru—
52. tam śithilayatyanēyairayaḥ yadascha paṭalī khurā rajōbhir-utthāpi-
taiḥ | ajīvanad anēka-
53. dhā kinu viśēshayatyaṃbudhiḥ bala pramathanasya nōraya virōdhinam
vājnam | kārāgrahē
54. kalita vāsi virōdhi-bhūpa dānāvalīkara vichārīta-chāmarasya | rājādhi-
rāja para-rāja bha-
55. yan̐karasya kāvyāni samti vividhāni bahūni yasya | Gōkarṇa saṃgama
nir̐titi suvarṇa saṃśa-
56. kshōṇādrī parvata Viriṇcha prarēshu Kāṃchyām | śrī Kālahasti
nagarēpi cha Kuṃbhaghōṇē dānāni shō-
57. dāsa bahūni kṛitāni yēna | aṃbōdhēna nipīyamāna saḥ Āgastyēna pīto
jhitā svalpō Rāgha-
58. va sāyakāgra śikhayā sam̐taptamānaḥ sadā | aṃtastair vaḍabānalasya chi
śikhā-jālai viśīshkōdha-
59. vaṃ yad-dānāmbu ghanāmbur-aṃbudhirajō-pūrṇaḥ sam udyōtatē |
Aṃgēnāpi Kalīṃgēna Vaṃgē cha parēṇripaḥ
60. jaya-jīva mahārāyētyaniṣam gīyatē cha yaḥ | sa jayati nara-pālō ratna
siphāsanasthō Vijayanaga-
61. ra-vāsi kīrti-pūrtyābhilāsi | Nṛiga Nala Nahushādīm nītayam rājya-
nītyam nirupama-bhujā vīryō-
62. dārya bhūr Achyutēmdrah || śakābdē Śālivāhētu sahasrēṇa chatusataḥ
sapta-paṇchāśatāyuktam ni-

II B—

63. vṇitam gaṇita-kramāt | vatsare Manmathē māse Kārtike śiṭa pakshake |
dvādaśyām puṇya
64. kālētṣ Sthira-vārē viśēshataḥ || Tuṃgabhaḍṛa-naḍī-tirē Viṭhalēśvara
saṃnidhau Kākalānvayaḥ satambhū-
65. tay-Āpastambha sūtrīṇē Dēvaṛāṭasa gōtrāya yājushāya mahātmanē |
Viśvēśādhvara putrāya Ku-
66. ppādhvari varāya cha | Vāda-saṃgara-saṃquaddha vidvad-vijayaśālmē |
tarka vikrama śīlāya mīmāṃsā tatva
67. darśine | śabḍa-śāstra dhurīṇāya Kavītā chakravartīṇe | śrauta smārt
sadāchāra [ra] tāya manīshīṇē | bhūdā-
68. na pāṭra-bhūtāya bhūmidavāgrāyāyīṇe vṇitāya viśiṣṭāya vikhyātāya
tapasvinē | dēśe Hoyisaṇā-
69. bhikhye Tomḍanūru sthale śubhe | Śrīraṃga paṭṭaṇasyaiva sīmāyāstu
manōramē | Kuvvaṃḷa nāḍīti khyātam prati-
70. shṛītamaputtamam | śrī Viriśaṭṭi halyāstu prāchīṃdiṣam upāśritam |
Anehālōr mahāgrāmāt dakṣhiṇa-

71. syām diśi-sthitam | nadyāstu Lōkapāvinṣṭh paśchimāyām diśi-sthitam
Maṭhakēri mahād-grāmādutta-
72. rasyām diśi-sthitam | grāmō Bēvinakuppākhyā śrī Chukkamaralistathā-
ubābhyām militam grānam
73. Hiriyamaraliṃ śubham | Achyutēndra puram ramyam prati-nāmnōpi
śōbhitaṃ | sarva-mānyam chatuḥ sīmā samyu-
74. tam cha satataḥ | nidhi nīkshēpa pāshāṇa siddha sādhyā jalānvitam
akshinyāgāmi samyuktam ēka bhō-
75. gyaṃ sa bhūruṇam | vāpī-kūpa-tatākādi kachohhēnāpi cha samyutam |
putra-pautrādibhir bhōgyam kramād ācham-
76. dra tārakam | dānasyāpyadhamarnasyā vikrayasyāpi chōchitam |
parītaḥ prayatasnigdhai purōhita purō-
77. gainaiḥ | vivīdhair- vibudhaiśrauta pathikaigirā | Achyutēndra mahā-
rāya mānanīyō mauasvinam
78. sa-hiraṇya-payō- dhārā-pūrvakam dattavānmudā || tadabdau tattithau
māsētasmiṃ kālē visēshataḥ | Gārgyō
79. Śrīmadhya chakrāryā-~~ḥ~~ Aptastambhākhyā sūtrināu | yājushau vēda-śāstra-
jñau Peraṅgūr Appayātmanau | Varadārya
80. Nṛsiṃhākhyau khyātāu Śrīraṅga paṭṭanē | grāmā Sambunahalyākhyān
pūrvām diśim upāśritam Banuagaṭṭā-
81. n mahāgrāmād dakshinām diśam āsritam Hiriyu-Adave grāmāt paś-
chināyāmdīśi sthitam | Kemdanahā-
82. lo mahāgrāmād uttarasyām diśi-sthitam | grāmam Hāruva halyākhyam sa-
hiraṇya-jalānvitam | śrīmā-
83. n Achyuta rāyēndra ubābhyām militam dadau | Varadārya Nṛsiṃmayōḥ
Kṛishṇarāya kālāgataḥ | tayōr -ēvaikō-
84. yaṃ grāmas tatrābhyām bhujyate sadā | pratigrahītu grāmasya tanayō-
vinayō-mnūnataḥ | vādī vāgmī
85. Mahādēva syēmayājīti kīrtitaḥ vṛitti trimsati samkhyākam kalpayitvā
samāhita | ātmana-
86. stu tadā vṛittih samsthāpya navapam vava || avasīshṭās tathā vṛitti
dvijābhyām pradadau mudā || vṛittimanṭau
87. cha likhyamte gōtra-sūtra-purasaraṃ | Gārgyō Śrīmadhyachakāryō
yājusham śāstra shatṭkavit | Peraṅgū-
88. rappavāchāryōḥ-yāpastambākhyā sūtravān || tasya putrō Nṛsiṃhāryah
pūjya Śrīraṅgapaṭṭanē |
89. śāśvatim aṣṭakām vṛittim āpnōti satatam tviha | Kēśavādhvari putrēna
Vasa gōtrōdbhavēna
90. cha | Śrīraṅgapaṭṭa asthēna varāpastamba sūtrinē yajurādhyāpakēn-
Appudīkshītēna mahātma-
91. nā vṛittināṣṭakam ramyam bhujyatēhyatra śāśvatam || taistaisamam
tataṣchihnai dikshu-prāchyādishu kra-

92. māt¹ sīmātu sāgrahārasya likhyatē dēśabhāshayā || Hiriya maralī yamba
grāmakke prati nā-
93. madhēyavāda Achyutapuravemba sarvamānyada agrahārada valayada
vivara mūdalu Lōkkāne-

III A

94. yalli ardha¹ āgnēyakke Maḍake paṭṭanada kemgatte netta kullu¹ temkalu
maḍake pa-
95. ṭṭanada bhāya morāḍiya paḍuvana holada kambhadalli beṭṭada mēle netta
kambha¹ Mathakēriya dāri-
96. ya holada yīśānya ā ūra dāri holada bēvina tālu¹ ā vūra volagerremda
temkalotti
97. hattiya yareya mēdu¹ nairutyadalli hiriya adaviya nīra mogavaheva
baladalli naṭṭa kallu¹ vā-
98. jāvyadalli Nagunana haliya yereya holada bōla-gallinalli netta [ka]llu
Naguna-
99. na haliya moradi Bittanāyakana haliya⁴⁵ holeyana nāyamanna holada
kaṭṭobbe¹ ā
100. halli volagerreya soppina tudikaya mūdana kattobbe alimda temkalu
volahokka ka-
101. dī holada kaṭṭobbe¹ netta kalla hola¹ hulle mālada kaṭṭobe¹ allimda
badagaletti Bitte
102. nāyakana halī moradi Ānehāla kariya moradi Basavana morāḍiya mēga-
103. na Basavanalli netta kallu¹ Nugge halliya māsatīālu¹ yīśānyadalli
Lokkāne
104. taḍiya Bommadēvaralli netta kallu || pūrayitō budha-vāchchhāmn-
bārayito varī bhū-bhujāni
105. garvaṃ¹ achyuta vihitāvalōkam Achyutarāyasya śāsanam tadidaṃ¹
Achyutēndra mahā-
106. rāya śāsanēna sabhāpatiḥ¹ abhānī madu samdarbhāni tadidaṃ tām̐bra-
śāsanam || Achyu-
107. tēndra mahārāya śāsanāni Mallanātmaja¹ tvashtā śrī Vīranachāryō
vyālikhattām̐bra
108. śāsanam || dānapālanayōr madhyē dānā chhrēyōnu pālanam¹ dānā
svargam avāpnōti
109. pālanād Achyutam padam || yēkaiva bhagunī lōkē sarvēśhām ēva bhū-
bhujā¹ na bhōjyā na ka-
110. ra-grāhya vipra-dattā vasuṇḍharā || sāmānyōyam dharmā-sētuṃ nri-
pānām kālē kālē [pāla]
111. nīyō bhavadbhi sarvān ētān bhāvinaḥ pārthivēndra bhūvō bhūvō vāchate
Rāmachandra¹

112. sva-dattā dvigunam puṇyam para-damttān upālanam | para-damttāpahā-
rēna sva-dā-
113. ttam nishphalam bhavēta | sva-dattām para-damttā vā yō harēti
vasumdhara | sha-
114. shṭhir varsha sahaśrāṇi viśthāyām jāyate kṛmī || na viśham chisham
ityāhur-bra-
115. bmasvam viśham uchyatē viśham ēkākinam haṃti brahma-svam putra
pautrakam || Śrī Virūpāksha (in Kannada characters)

Translation

LL. 1-4—

Salutation to Gaṇādhīpati. Obeisance to Śambhu, beauteous with the chāmara-
like moon kissing his lofty head, the original foundation pillar of the city of the
three worlds. May the boar-like tusk of Hari who took the form of varāha (Boar)
for sport, borne on which was the earth, possessed the beauty of an umbrella with
the Golden Mountain as its finial, protect you. (obeisance to that Gaṇapati)
the abode of auspiciousness, the wonder of the darkness of obstacles, an elephant,
born of a non-elephant (*i.e.*, Agajā-pārvati) and who is worshipped by even Hari.

4-7

From the churning of the milk ocean by the gods arose a bright one (chandra),
like butter, disperser of darkness. His son distinguished for great penance, was
Budha, true to his name. From him sprang Purūrava From him Āyu who
extinguished enemies by the might of arms; From Āyu sprang Nahusha; From
him Yayāti, great in war. In his famous line was born Turvasu (equal of vasu)
and husband of Dēvayānī.

1-18

In that line shone the king Timma, having for wife Dēvakī, and celebrated
among the Tuḷuva kings, even as Krishna in the Yadu line. From him sprang
the king Íśvara, having for wife Bukkamā, free from fear and bad qualities, a
head jewel among kings. From him sprang king Narasa, like Kāma, the son
of Dēvakī. In Rāmēśvara and other holy places had he from time to time bestowed
the sixteen kinds of gifts with joy, in accordance with the rules, and associated with
wise men; thus multiplying the fame he had already gained among the inhabitants of
the three worlds. Quickly damming up the Kāveri, when in full floods, he crossed
it over and seizing the enemy alive, took possession of his kingdom and of the city
Srīrangapaṭṭana and erected a pillar of victory which stretched up into the three
worlds. Having conquered Chōla, Chera and Pāṇḍya together with the lord of
Madhura, whose honour was his ornament, the fierce Turushka and the Gajapati king
and others,—he imposed his commands on the heads of all the famous kings from the
banks of Ganges to Lanka, and from the rising (east) to the setting of the sun (west).

18-20

From Tippāju and Nagaldēvi to king Nṛsiṃha, were born respectively Vira Nṛsiṃha and Kṛṣṇarāya, as Rāma and Lakṣmaṇa from Kausalya and Sumitra to Paṇtirāṭha (Daśarāṭha).

20-32

The heroic Nārasimha, seated on the jewelled throne in Vijayanagara, putting to shame Nṛiga, Nala and Nahusha by his fame and policy, turning all hearts towards himself ruled the kingdom from Sētu and Sumru and from the eastern to the western mountains. Many gifts did he, remover of darkness (ignorance), make in Kanakasadas (Chidambaram), in the temple of Virūpāksha (at Hampi), in the town of Kalahasti (North Arcot District), in Venkatādri (Tirupati), in Kanoli (Conjeevaram) in Śrīsaṭa (Kurnool District), in Sōṇasaṭa (Tiruvannamalai), in the great Harihara (Chitaldrug District), in Ahōbala (Kurnool District) in Sangama, Śrīraṅga (near Trichy) in Kumbhaḡṇa (Tanjore District) in Nanditīrtha (Kolar District), in Gōkarṇa (North Kanara District), in Rāmastu (Comorin) and many other sacred places; the streams poured out along which filled again the ocean, which was dried up by the dust raised by the hoofs of his horsemen, and thus saved the mountains whose wings were exposed to be cut off by Indra's thunderbolt. He gave away a variety of great gifts like golden egg, golden wheel, the golden pot, the golden cow, the seven golden seas, the wishing tree, the golden cow of plenty, golden earth, golden horse chariot, man's weight in gold, a thousand cows, golden horse, the golden-wombed (Brahma), gold elephant-chariot and the five ploughs. Having ruled a perfect kingdom unopposed, the king of the earth famed for his virtues, went to heaven, as if to rule the kingdom of the sky.

32-48.

Mightier even than him the king Kṛṣṇa-rāya took the earth upon his shoulders as if a jewelled epaulette. In olden days, probably thinking that by his fame all the world will assume single colour, white, did Purāri become distinguished by the eye in his forehead, Padmāksha (Viṣṇu) by his four arms, Padmabhū (Brahma) by his four faces, Kālī by her sword, Rāmā (Lakṣmī) by her lotus, Vāṇī (Sarasvatī) by the lute in her hand. Overcome by his glory, the sun sinks into the western ocean as if quite unable to endure the distress of mind. As if fearing that the seven oceans would provide a refuge to his enemies, they were dried up with the clouds of dust raised by the earth trampled to pieces by his horse men, but were formed again by the measureless streams poured out with his great gifts-brahmaṇḍa, svaṛṇa-Mēru and others. As though, in order that the foundations and wealth he had given might be long enjoyed, he would stay the chariot of the sun and provide resting places for the gods, he erected pillars stretching like mountain peaks in the sky, filled with the accounts of his victorious expeditions to each point of the compass and with the names of the titles. Going round and round Kāñchi, Śrīsaṭa Sōṇāchala, Kanākassabhā, Venkatādri and other places often, and in various temples

and holy places, for his well-being in the present and future, did he again and again bestow in accordance, with the *sāstras*, various great gifts like man's weight in gold, together with the other grants associated with them. Punisher of war-like kings, able in protecting the world which lies in the arms of Śeṣha, punisher of kings who break their word, giver of joy to his dependents, fierce in war, styled *rājādhirāja* and *rājaparamēśvara*, lord of the three lords, fierce to other kings, Sultan of Hindu kings, destroyer of the tiger, the evil, a Gaṇḍabhērunda to the flood of elephants, distinguished by these and other titles, served by the Aṅga, Vāṅga, Kāṅga and other kings with such words as—"look on us great king! Victory! Long life!"—his generosity praised by the learned, this king of kings Kṛṣṇarāya seated on the jewelled throne in Vijayanagar, surpassing by his policy Nṛiga and others, shone in the power of good fortune and the fullness of fame, from the eastern to the western mountains and from the extremity of Hēmaṁchala to Sētu.

48-62.

The world of gods having been taken as his portion by Kṛṣṇarāya, after him his younger brother of meritorious deeds, king Achyuta took the world of the earth for his portion, subduing his enemies, surpassing Indra, and bestowing their desires on the learned. The moon of his fame moves in the world in all the tithis and is ever waxing, ever giving joy to the chakōra birds shining by day as well as by night hateful to the lotuses (the evil). Swifter than thought or the wind are his horsemen, the trampling of whose hoofs turns the world to clouds of dust—why mention the slow-paced horse of Indra? Fanned with *chāmaras* by groups of wives of hostile kings imprisoned by him, distinguished as *Rājādhirāja*, the terror of foreign kings and by many other titles; often had he made the sixteen kinds of gifts in Gōkarṇa, Sangama, Nivritti, Suvarṇa, Śaṅkha Sōṇādri parvata, Viriṇchipurā and Kāñchi, in the city of Kālahasti also, and in Kumbhaghōṇa. The ocean is drunk up by Agastya, it was agitated by the arrow of Rāghava, and is even consumed by the flames of the sub-marine fire: it is indeed always in process of drying up, but the ocean of his bounty is always full. By Aṅga, Kāṅga, Vāṅga and other foreign kings is he thus unceasingly addressed "victory! long life, Mahārāja!". Supreme is this king named Achyuta, established on the jewelled throne, dwelling in Vijayanagara, rejoicing in the fullness of fame, excelling Nṛiga, Nala, Nahusha and other anterior kings, the home of unequalled valour and generosity.

62-78.

In the Śālivāhana śaka year 1457 decided by counting, on Saturday the auspicious twelfth of bright half of Kārtika in the year Manmatha, on the banks of Tuṅgabhadra, in presence of (god) Viṭṭhalēśvara, was granted with pleasure, by pouring of water and with gold, the auspicious village Hiriyaamarali—comprising two villages Bēvinakuppe and Chikkamarali, in the Hoysanadēsa Tōḍanūr sthala in Śrīraṅgapattanasime and Kurvaṅkanāḍu, situated to the east of Virasēṭṭhalli, to the south of Aṅchālū, to the west of the river Lōkapāvani and to the north of Maṭhakēri, splendourous with a beautiful *alias* Achyutēndrapura, tax free, along with all the

treasures on the surface or underground minerals, ready incomes and possibilities, water springs, imperishables and futures, and also tanks, wells, reservoirs and trees, including the rights of sale, mortgage and grant, so as to be enjoyed by sons, grandsons, etc., in order as long as the sun, moon and the stars exist to Kuppādhvari-son of Viśvēśādhvari, born in the Kākalānvaya, of Āpastambha sūtra and Devarāta-sagōtra, an eminent man of yajurvēda, victorious over those learned who were ready to fight the battle of dispute, always overpowering in the science of logic, knower of the true nature of Mīmāṃsa, well versed in grammar, an emperor in composing poems, a learned person engaged in good śrauta and smārtha customs, worthy of receiving the gift of land, disciplined, distinguished, renowned and devout—by Achyutēndra-mahārāya,—the respectable among the wise, surrounded by holy and devout priests of favourable inclinations and several scholars, orthodox and eminent in letters.

78-84.

In the same year, same thithi, month and time, to Varada and Nṛsiṃha, famous in Śrīrangapattana, the sons of Perangūr Appaya, of the Gārgya gōtra, Madhyachakrāśya and Āpastambha sūtra, also learned in Yajurvēda, was given with gold and water, the village Hāruvahallī situated to the east of Saubhūnahallī, south of Baṇṇagattā, west of Hīryuṇḍave and north of Kendanahālu—by Achyutarāya, and this one village received conjointly will be enjoyed for ever by these two—Varadārya and Nṛsiṃha who hail from the times of Krishṇarāya.

The descendent of the receiver of the village, great with modesty, wise and eloquent Mahādēva famous as Sōmayāji, having divided the village into thirty vṛttis and keeping fourteen (?) for, himself, gave away the rest to Brahmīns with pleasure. The names of the donees (vṛttidārs) will be written according to gōtra and sūtra: Madhyachakrāśya, of Gārgya gōtra, Yajurvēdin and learned in six śāstras, Perangūr Appayāchārya of Āpastamba sūtra and his son in Śrīrangapattana will receive eight vṛttis for ever. The son of Kōśavādhvari, born in Vasagōtra, resident of Śrīrangapattana, and of Āpastambha sūtra, the teacher of Yajurvēda—the great Appudīkshita will enjoy for ever the eight vṛttis. With the respective spots in the directions east, etc., in order, and the boundaries of the Agrahāra will be written in the language of the land.

The details of boundary of the tax-free Agrahāra Achyutapura, the alternate name of the village Hīryamarah:—In the east, half of Lokkāne (Lōkapāvanī ?) to the south-east—the stone set up in the Kengattē of Madakepaṭṭana; to the south—the pillar set up in the field west of Bhāya-moradi (a hillock); the pillar set up on the hill; to the north-east of Maṭhakēri's road-side the Bēvina Tālu (?) of the road-field of that village; to the south of the tank-field of that village—the raised track of cotton field; in the South-west, the stone set up to the right of the water-course (?) from Hīrya-adavi (big-forest); in the North-west the stone set up in the Bōlagallu of Ere-hola (field with black soil) of Nagunanahallī; in the North the hillock of Nagunanahallī; the border-bund of the field of Heleya Nāyamanna of Biṭṭanāyakan-

halli; the eastern border of the field of green-leaf beds in the tank-field of that village Thence to the South the encroached field's border-bund; the field with the stone set up; The border-bund of Hullemāla (grazing field for deers?); Thence to North the hillock of Biṭṭenāyakanahalli; the stone set up near the bull image on Basavanamoraḍi (Basava's hillock) in the black-hillock of Ānehālu; the Māsati-Ālu (A Banyan Tree?) of Nugge-halli; in the North-east the stone set up near Boṁmadēva (Brahma) on the bank of Lokaṁe.

Such is the śāsana of the gratifier of the desires of the learned and destroyer of the pride of hostile kings—having in view Achyuta's (Vishṇu's) ordinance,—of Achyutarāya. By the orders of Achyutēndra Mahārāya, this copper Śāsana was composed with pleasant words by Sabhāpati. By the orders of Achyutēndra mahārāya, the smith Viranāchārya, son of Mallāṇa wrote this copper śāsana.

Between making a gift and protecting it, protecting is more meritorious than making a gift. By making a gift one gains heaven, by protecting, one attains a region from which there is no fall. To all kings there is but one sister, *viz.*, lands given to Brahmins. They should be neither enjoyed nor taxed. The bridge of Dharma is common to all kings and should be protected by you from time to time; Rāmachandra repeatedly begs this of all future kings. Protecting other's gift is twice as meritorious as making a gift oneself. By taking away other's gifts, one's own gift is rendered fruitless. He who takes away land given by oneself or by others is born as a worm in ordure for sixty thousand years. Poison is not poison but property of the Brahmins is said to be poison. Poison kills only one, whereas the property of Brahmins kills even sons and grandsons. (Signature) Śrī Virūpāksha.

Note

These plates were purchased for the museum of the Department from Śrī M. Krishṇāchār of Mysore. They are three in number each measuring 11"×7½"×½". The plates are cut into the shape of an arch in the upper part and are secured by a copper ring, passing through holes made for the purpose at the centre of the arch. A copper seal has also been secured into the ring. The outer diameter of the ring is 2¾" and that of the seal 1½". Curiously the ring is not rivetted, and there is no trace of it ever having been done so. The seal has in relief the figure of a boar facing left, standing probably on a lotus. Above it there are the figures of moon and the sun. All though in good relief, they are of a very crude make. Writing is on both the sides of the middle plate and only on the inner sides of first and the third. Each page contains 31 lines except the last which has 22, which is followed by the signature of the king in bold Kannada characters. Each line contains about 33 letters and each letter is about a quarter of an inch in height.

The language of the inscription is Sanskrit in verse form except for the portion giving details of the boundaries of the villages granted, which is in Kannada prose. The script used is Nandināgarī, except for the signature of the king at the

end which is in bold Kannaḍa script. The grant is of Achyutarāya of the Tuluva line of Vijayanagar kings and said in the plates to have been issued in the presence of god Viṭṭhalēśvara on the banks of Tungabhadra in the Śaka year 1457, on Saturday the 12th of bright half of Kārtika, the year being Manmatha, which corresponds to 6th November 1535 A.D. The inscription records the grant of a village Hiriymarali to one Kuppādhvari and some vṛttis to other Brahmins. Kuppādhvari is described here as a great poet and a scholar in grammar and Mīmāṃsa. Hiriymarali, is said to have been renamed Achyutēndrapura and was situated in Kurvankanāḍu of Śrīrangapaṭṭanaśime which again was in Toṇḍanāḍu sthala of Hoyisanadēśa. Hiriymarali, along with other villages mentioned in the record, Mathakēri, Vīraseṭṭihalli, Hāruvahalli, etc., can be identified with the villages of the same name now in Pāṇḍavapura Taluk (formerly Śrīrangapaṭṇa Taluk), Maṇḍya District. One of the boundaries mentioned, Hulleyamaḷa, reminds us of the Pulleya-bayals of Banavāsi and Baḷḷigāme, which Rice thinks to be recurrence of the name of Deer Park (Mṛigadāva) of Sārnāth. The present copper plate is also one of the many to be in the stereotyped form used during the reign. As usual except for the details of the donee and the donation, this is almost identical (in respect of geneology and other things) with many others of the same ruler like Maṇḍya 55, Kṛṣṇarājapet 11, Doḍḍa Baḷḷapur 30 etc.

LIST OF INSCRIPTIONS PUBLISHED IN
THE REPORT ARRANGED ACCORDING
TO DYNASTIES AND DATES

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
123	40	Circa 750 A.D	GAṄGAS. Śrīpuruṣa
72	10	Circa 10th cent. A. D.	NOṬAṆBAS Kaṭṭānemalla
119	37	....	HOYSALAS Vishnuvardhana
84	16	Sarvajitu saṃ. Kārtika 1167 A.D.	.... Narasimha I
105	30	S* 1093 Khara saṃ Jyēshtha su 11, 17th day 1171 A.D.	Narasimha I
93	23	S 1114 Parīdhavī saṃ. Chayitra, March-April 1192 A.D.	Ballāḷa II
95	25	S 1114 Parīdhāvī Bhādrapada, 1192 A D.	Ballāḷa II ...
88	20	C 1220 A.D.	.... Ballāḷa II

* S = Śālivahana Śaka.

ARRANGED ACCORDING TO DYNASTIES AND DATES

Contents and Remarks

Records the construction of a tank by name 'Konganikere' by Chavuttar of Attigāla. This tank appears to have been granted to the 'bōvas' for their heroism in defending their village during a fight.

This pillar inscription was probably set up in memory of Nolamba Gavunda, son of Dēcha Gāvunḍa. Probably he fought and died to defend the cows.

Viragal: The details about the hero and the date are lost. Merely mentions the titles of the King and states that he was ruling the kingdom from Dōrasamudra.

Records a grant, made by Mādiveggade and sanctioned by the great minister and commander-in-chief Bittimayya, of certain customs of Mādhava Chōleyanahalli to some person belonging to Talkād whose name is lost.

Viragal: Records the death, during a cattle-raid, of Sālagāvunḍa son of Ālagāvunḍa, himself son of Manchegāvunḍa.

Viragal: Installed in memory of Perumālu Nāyaka of Kadalavāgilu in Baḍagundu nāḍu, son of Chaṭaya Nāyaka, who was the ruler of Mūgaranāḍ for having fought in the battle with 'polegas' and rescued (the cattle) during the destruction of the village. A 'kodange' or grant was also made for him.

Viragal. Set up by Talagālu gauda in memory of his father Kameya Nāyaka of Kadlavāgilu who died during a cattle-raid. His father was Chikeya Nāyaka, ruler of Sōsale nāḍu.

Appears to register certain grants to an ascetic of that place for exercising certain powers in connection with some social customs that prevailed during those days, by the Paṭṭanaswāmi, Nakara setti and other leaders of the place.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
102	29	S 1175 Parīdhāvi sam. Phālguna śu. 5, Wednesday 4th February 1253 A.D.	Sōmēśvara ...
124	41	C 1307 A.D. ...	Ballāla III
80	15	S 1249 Chitrabhānu sam. Kārtika ba. 5 Monday, 18th November 1342 A.D.	Ballāla III
VIJAYANAGAR			
120	38	C 1405 A.D.	Bukka II
155	50	S 1457 Maṇmatha sam. Kārtika śu. 12 Saturday 6th November 1535 A.D.	Achyutarāya
111	33	S 1459 Hēmalambī sam. Āshādha śu. 3 Sunday 10th June 1537 A. D.	Achyutarāya
117	36	S 1459 Hēmalambī sam. Ashādha śu. 12, Wednesday 20th June 1537 A.D.	Achyutarāya
98	27	S 1463 Plava sam. Phālguna śu. 1 Wednesday 15th February 1542 A.D.	Achyutarāya ...
ARUVANAHALLI CHIEFS			
86	18	1362 A.D.	Bāchappa

Contents and Remarks

Registers a grant made by the King to the Paṭṭanaswāmis of Gauḍugere. Probably they have received the grant on behalf of the temple of Kaḷalēśvara mentioned in the record. Masantamūa, one of the Paṭṭanaswāmis mentioned in the record might be the same as the famous sculptor of Sōmanāthpur.

Appears to record a grant of some lands free of all imposts, probably to the Īśvara temple near which the stone is set up, by the Prabhugaṇudās of Baḍaganād.

Registers that all the Mahājanās of the agrahāra agreed among themselves and placed on record the details of the 'vrittis' enjoyed by the persons connected with the temple. It is worth noting that the right of the possession remained only so long as the person remained in that place while it ceased when he left the place.

Records some grant of certain wet and dry lands to a resident of Hādaravāgilū, whose name is lost, by Hiriyanṇa of Tippūr.

This copper plate registers the grant of a village Hiriyanmarali to one Kuppādhvari and some 'vrittis' to other brahmins. Kuppādhvari is said to have been a great poet and scholar in grammar and Mīmāṃsā. Hiriyanmarali is said to have been renamed as Achyutēndrapura. Hiriyanmarali and other villages mentioned in the inscription can be identified with the villages of the same name in Pāṇḍavapura Taluk.

Registers the grant of the village Halasimahalli in Dhanugūr sthala belonging to Talakāḍu sīme with all the usual rights, as a tax free grant to Chikka Sādhīyappa, son of Sādhīyappa of Talkād by Achyutarāya Vīraṇa Vodeya, the chief of Ālgod.

Registers the grant of the village Boppasamudra (Modern Boppasandra) to Nanjayya Hebbāru, son of Narasiṃha Hebbāru of Maḷavaḷli, by Vāranāsi Virupanna Ayya, the agent for the affairs of the King.

Registers the grant of the village of Bommanahalli in Dhanugūr sthala in the Talakāḍu sīme, with all the usual rights to Chikka Sādhīpa, son of Sādhīpa, made by Achyutarāya Vīraṇa Vodeya son of Vīrappa Vodeya. Achyutarāya Vīraṇa Vodeya, the chief of Ālgod and Talakāḍu sīme had these territories conferred on him by the king.

Vīragal: set up in memory of Dēvappa and his wife Bāyichakka by Dēvappa's elder of brother Bāchappa. Dēvappa and Bāchappa were the sons of Kīrtiyarasa, the chief of Aruhanahalli.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
86	17	Saunmya sam. Āśvija śu. 1 Sunday 2nd September 1369 A.D.	Bāchappa (?) CHITRADURGA CHIEFS
74	11	Plavanga sam. Kārtika śu 15 Sunday 27th October 1661 A. D.	Medakari Nāyaka ...
67	4	Ś 1596 Ānanda sam. Margaśira ba. 13 Tuesday 15th December 1674 A. D.	Kāmagēti Kāstūri Madakari Nāyaka
77	14	Prabhava sam. Śrāvana ba. 5 Friday 14th August 1747 A. D.	Kāmagēti Arasu (Rangappa Nāyaka ?)
64	1	Ś 1679 Īśvara sam. Jyēshtha śu.10 Saturday 28th May 1757 A. D.	Rājā Madakari Nāyaka MYSORE KINGS
96	26	Ś 1594 Paridhāvi sam. 1672 A. D.	Dodda DēvaRāja Oḍeyar
113	34	Kali. 4773 Paridhāvi sam. Kārtika Śu. 10th Monday 21st October 1672 A. D.	Chikka Dēvarāja Voḍeyar
127	43	Ś 1647 Viśvāvasu sam. Āśvayuja śu 15 Sunday 10th October 1725 A. D.	Kṛishṇa Rāja Woḍeyar
MISCELLANEOUS			
71	9	Circa 10th Century A.D.	....

Contents and Remarks

Viragal : set up in memory of Nāgarasa, son of Kīrptiyarasa. With him appears to have died his wives Bāyichakka, Bāyidēvi and Mādara gavudī.

Records the grant made by the chief to Sambhulingana for crossing the Hāyigāle. The grant was made when the chief attended the jātra or fair at Nirtaḍi.

Registers the grant of some dry land to Putṭanna, the accountant of his treasury at Jānakoṇḍa.

Records that the Kāmagēṭṭi chief and Swāmi of some Maṭhs, made some grant (the details of which are lost) to Sidhalinga Dēvaru in whose temple the inscription is set up. A number of witnesses have also been mentioned.

This copper plate records the grant of the Village 'Basāpura' in Chitradurga Province, by the chief to Ghatada Dēvaru of Hirēmatha.

Seems to register the grant of a village, probably Manchanahalli for feeding Brahmins in some temple. Incidentally the name of Narasa rāja Oḍeyar is also mentioned.

Records the grant of the village Sasīyālapura for food offerings, maintenance of lamps, etc., to the God Gangādhareśvara Swāmi consecrated by one Gangādharayya of Maḷavalli sthala.

This copperplate records the grant of a village Hullēnahalli along with four hamlets Karadihalli, Marahkere, Kalināthapura, Haralukere, all in the Nāgamangala sthala of the Hoysaladēsa to one Singyapperumāl, son of Aḷagiyasinghiya by Krishna Rāja Wodeyar I. The composer of this grant 'Tirumaleyārya' was known to be a great scholar.

Viragal : Records the death of Bīraseṭṭi in a fight between him and Asagayyasetṭi Bījagōmi, etc. He belonged to Madarikal of Nōḷambavāḍi province.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
92	22	Circa 10th Century A.D.	....
76	13	Circa 12th Century A.D.	....
91	21	Circa 1204 A.D.	....
94	24	13th Century A.D. (1231 A.D.)	....
121	39	Paridhāvi Sam. Chayitra ba. 5 Monday 29th April 1252 A.D.	Hoysala Sōmēśvara (?)
106	31	Ś 1309 Prabhava Sam. Kārtika Śu 2 29th October 1387 A.D.	....
126	42	Circa 14th Century A.D.	....
101	28	Circa 14th Century A.D.	....
88	19	Sarvajitu Sam. Kārtika Śu 5, 1407 A.D.	....
107	32	Pramādi Sam. Vaiśākha ba 1 Thursday 25th April 1510 A.D.	....

Contents and Remarks

Registers the grant of land for the maintenance of tank by Ariyamma setty son of Asevvayya.

This inscription on the pedestal of an image records that the image was that of Varadamma. Bōlagāvunḍa of Nandanahosavūr got prepared and consecrated it. It also registers the grant of certain lands to Madavāḍi Māyayya who probably was the priest.

This inscription on the pedestal of a Jaina image records the consecration of the image by Bālachandra Dēva in memory of his Guru Bālachandra Dēva seems to have been a great poet in Kannada as well as in Sanskrit, though none of his works are yet found.

Viragal : In memory of.... Kōja who died fighting (in some battle). This was set up by Dāyōjar son of Dāyōja of Kadalavāgilu.

Records the grant of Sāvehalli, a hamlet of Gauḍugere, to Kadila Gauḍa, son of Anka Gauḍa, with the condition that he should pay certain sums of money (details given) year after year, by Appājappa of Kālālēśvara temple and the gauḍu patṭanaswāmīs of Gauḍugere.

Viragal . Registers the death of Sōmanātha Gavūḍa's son, whose name is lost and who is stated to have fought valiently and fell.

Records a money grant to provide sandal for the God Mūlasthāna Dēva of Kundūr by Channappa (?) steward (Nāḍavalikāra) of the house of Dēvayya.

Registers that the officer Kālauchi Gummanna, the Seven Puras, Five Mathās, merchants and all the prajegaudugal (several named) of Talakāḍu or Rājarājapura, gave a śāsana embodying certain concessions to four Patṭanasvāmīs.

Viragal : Erected by Timmanna in memory of his father Siranga (son of Dāsa, the Odeya of Bastiya Tippūr) who fought and died defending the women of his village whom the enemies tried to molest.

Records that the Seven Puras and Padmadēvanna Ganganna, the Sthānapathi of Five mathās of Talakāḍu-Rājarājapura granted the village Haradanahalli (?) a hamlet of Koratihalli which was a dēvadāna of the God Dakshina Sōmēśvara, on the condition that the grantee should pay annually 33 Gadyānas. He was also given some rights of taxing and some powers in connection with the then social customs.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
116	35	Circa 1517 A.D.	....
69	6	Ś 1508, <i>i.e.</i> , 1586-87 A.D.	....
66	3	16th century A. D.	....
68	5	Do	Yalapa Arasu
70	7	Circa 16th century A.D.	Do
71	8	Do	....
153	46	Ś 1683, <i>i.e.</i> , 1760 A.D.	....
66	2	Vikrama sam. Chayitra Śu. 1 Wednesday 9th April 1760 A.D.	...
152	45	Subhakritu sam. Māgha Śu. 13 Sunday 2nd Feb. 1783 A.D.	...
154	47	Ś 1708 Parābhava sam. Srāvana Śu 5 30th July 1786 A.D.	...
154	48	....	....

Contents and Remarks

Registers that four gaudas made an agreement with someone whose name is lost, and made to him some grant in the village Helasinatālu of Bhandivāla sine on condition that he should pay nine varahās every year towards certain taxes named. The grant is called a "paṭṭe". Some witnesses are named.

Registers a grant made by Sāyanna Ayya. The details of the grant are lost.

Records that the land (on which the inscription is lying) belongs to Banada Dēvi. Banada Dēvi is goddess Banasankari of the Chitradurga hill.

Records the grant of a village 'Kaḍamarasthala' to Ajapa Dēva, probably a guru of a mutt.

Records the grant (probably of the land where this stone is lying) to Achala Dēva of Ādikavūr by Yalapa Arasu.

Records the grant of the land, (probably on which the inscription is set up) to the god Śāntēśvara as a 'vritti'. Neither the name of the donor nor the date of the grant is mentioned in the record.

On the large bell in the Narasimha temple, there are three inscriptions and this is one of them. Records that Bhōsava Nāgapa Nāraṇappa granted the bell to the God Maradi Basavēśvara. It has been stated in the record that the bell weighs thirty seers. (Refer also Ins. Nos. 47 and 48)

This inscription on a bell in the Venkatarāmanaswamy Temple, Chitradurga, records the grant of the bell to the god Venkatarāmana by Venkappa, son of Tippanna.

This inscription on the brass covering on the Dhvajasthambha in the Temple at Sibi was offered to God Narasimha by a devotee Vuṅrēgavda, son of Rangegavda of Kuṇṭagavdana halli. The stambha was made by Vuṅraiah, son of Narasaiah, a coppersmith.

This inscription on the temple bell at Sibi records that the bell was granted to the god at Sibi by one Krishṇappa. It is not known how Krishṇappa got it into his possession which was already granted to the god once (Refer Ins. No. 46). This record was engraved by Nanjappa, a goldsmith of Bengalūru.

This inscription on the above bell (Ins. No. 47) records that the bell was offered to the god by Kachēri Krishṇappa.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
76	12	Circa 18th century A.D.	....
151	44	Sarvajñtu sam. Māgha Śu. 1 Thursday 17th Feb. 1828 A.D.	....
155	49	Ś 1791 Śukla sam. Māgha ba. 1 Thursday 10th Feb. 1870 A.D.	....

Contents and Remarks

Records the grant of some land to Murige Mutt, by its disciple Malapa.

This record on the brass covering of the two 'aḍḍes' registers that the old Mājarīs offered the poles for the service of the god Narasimha. The exact meaning of the word 'Mājarī' is not known.

This inscription on a bell in the Sibi temple registers the grant of the bell to the god Rangasvāmi (same as Narasimha of the previous inscription) at Sibi by the three sons of Narasaiya, Khāsā-chaman (personal attendant) to the then king of Mysore, namely Dafēdār Ranganah, Sēvegāra Sibayya and Kṛishṇayya.

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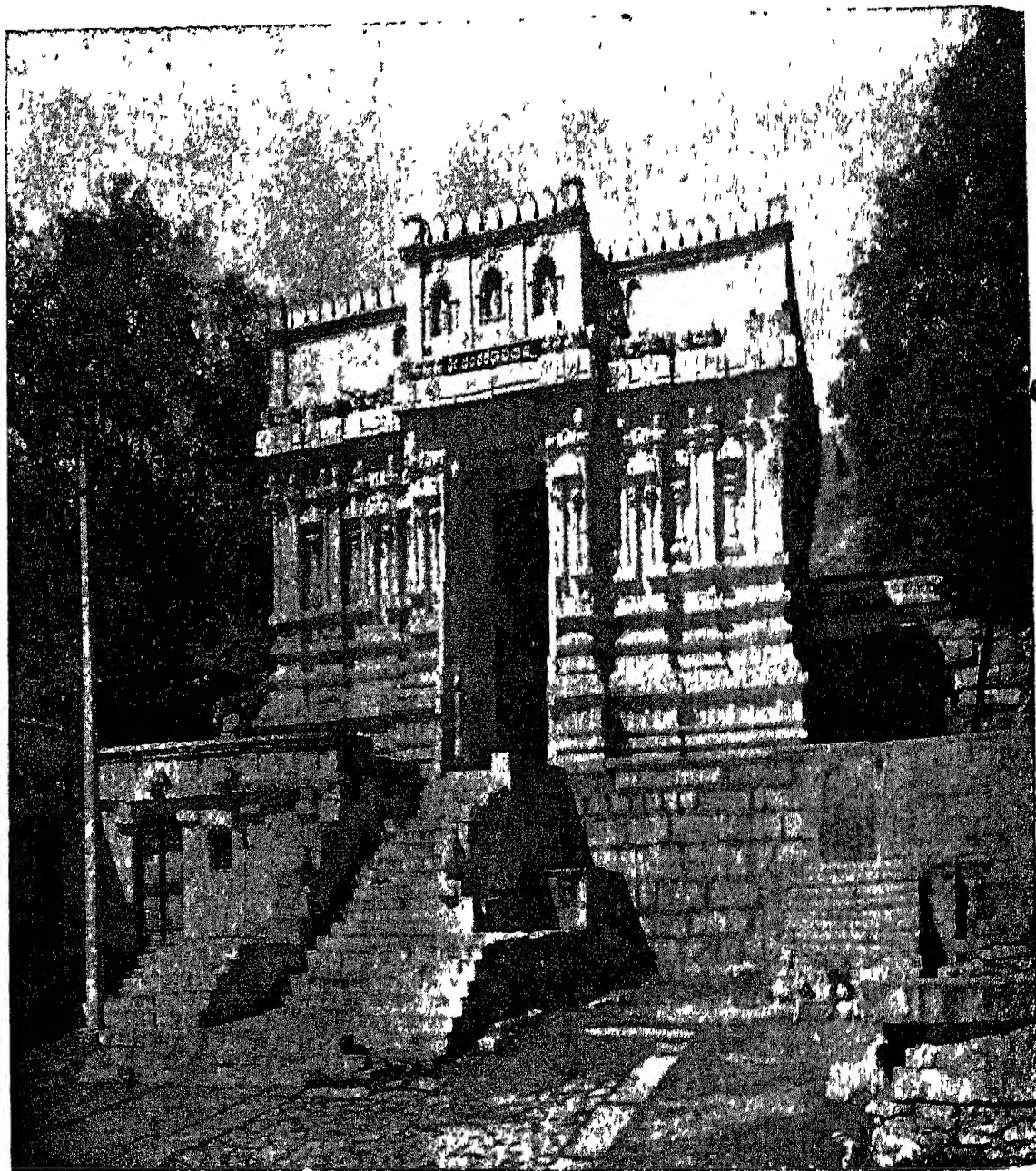
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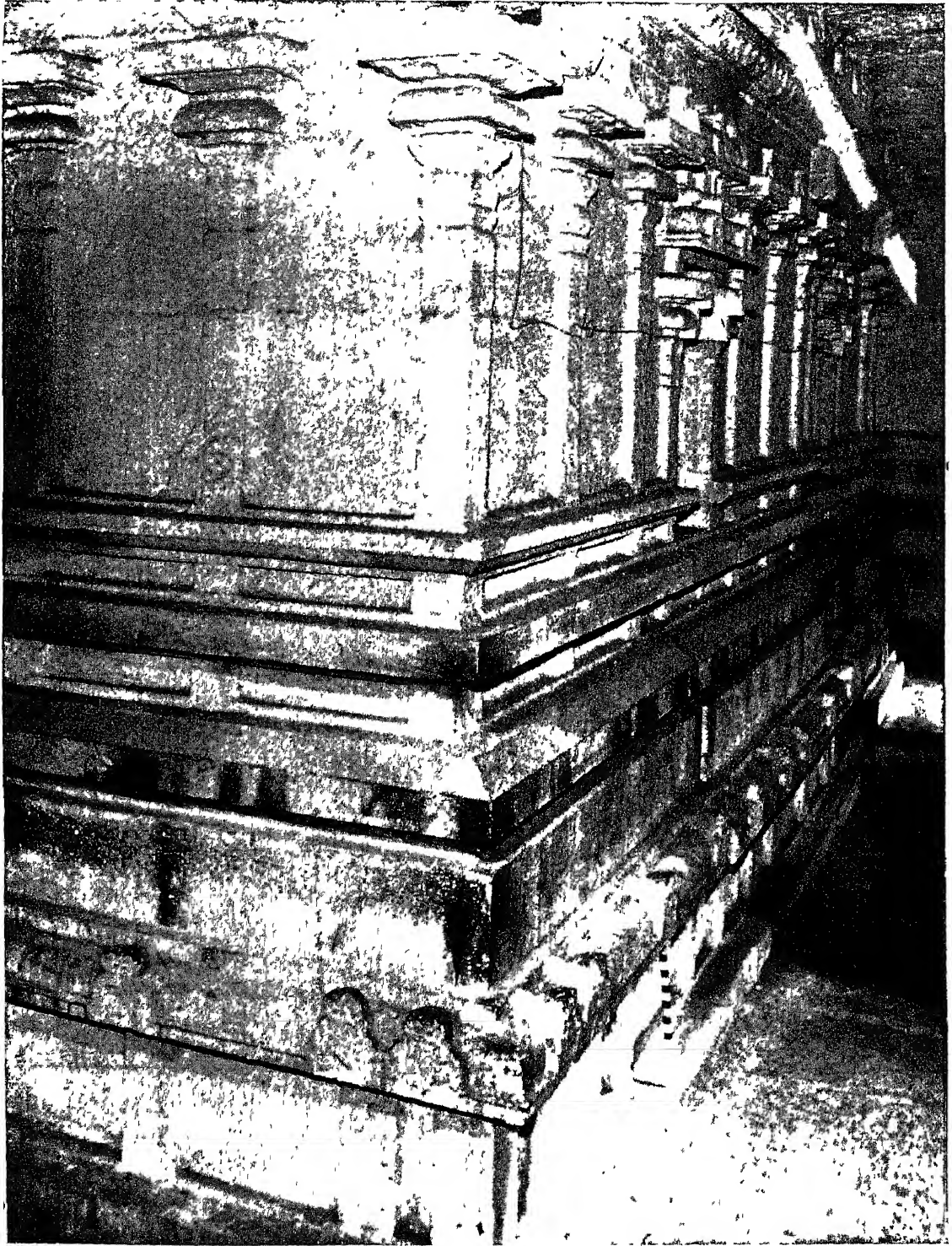


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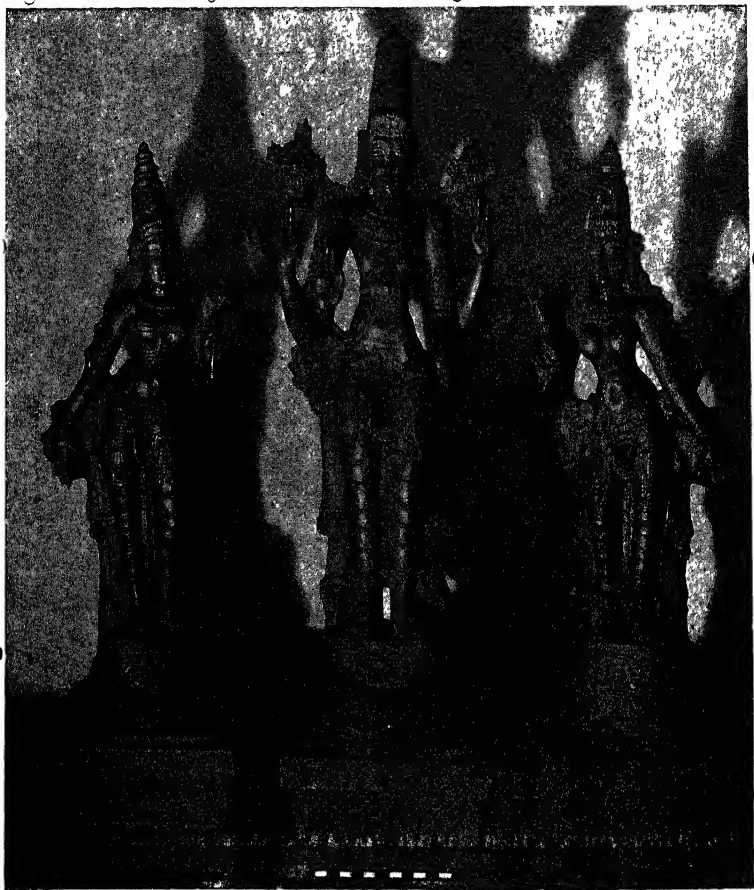
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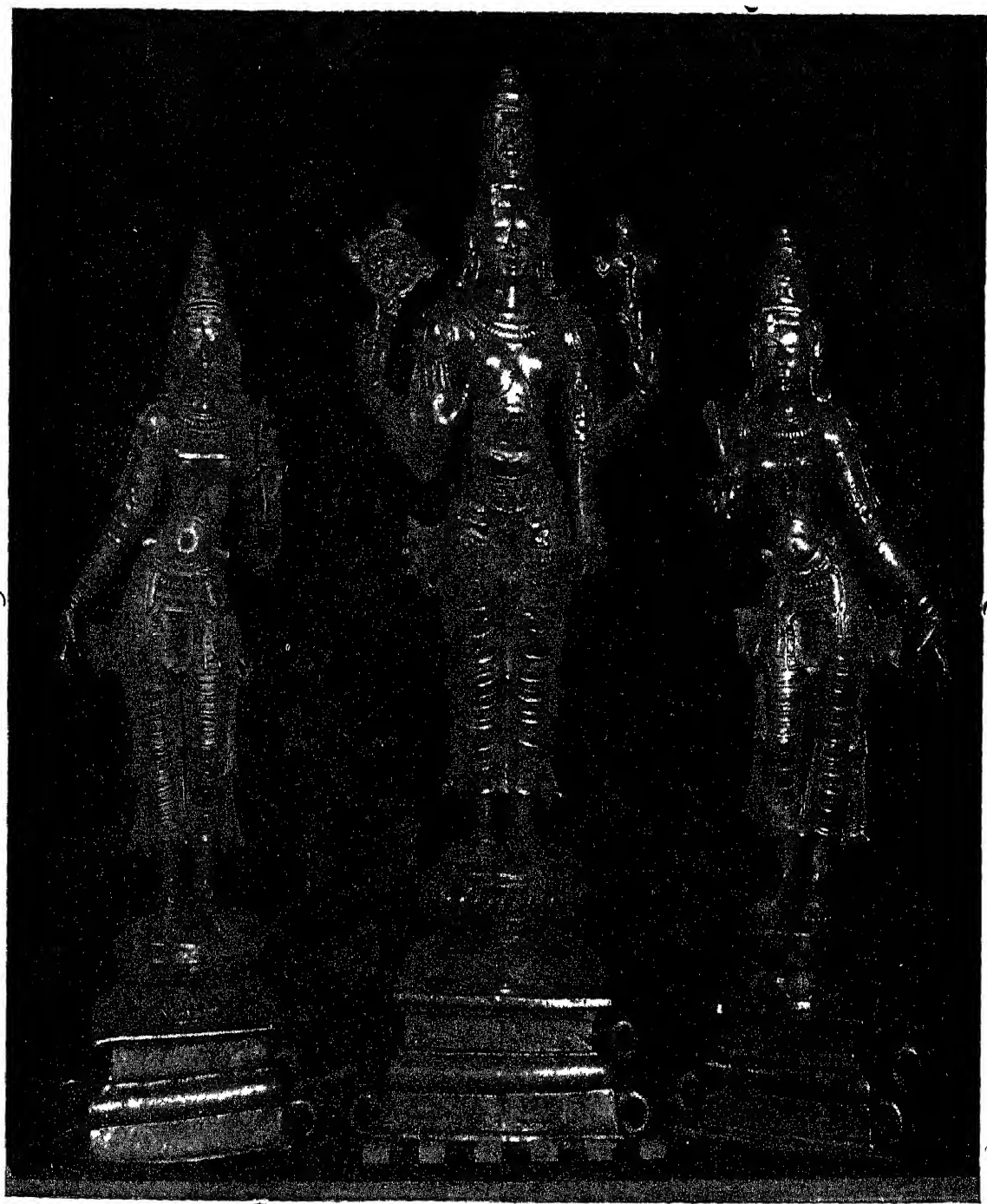


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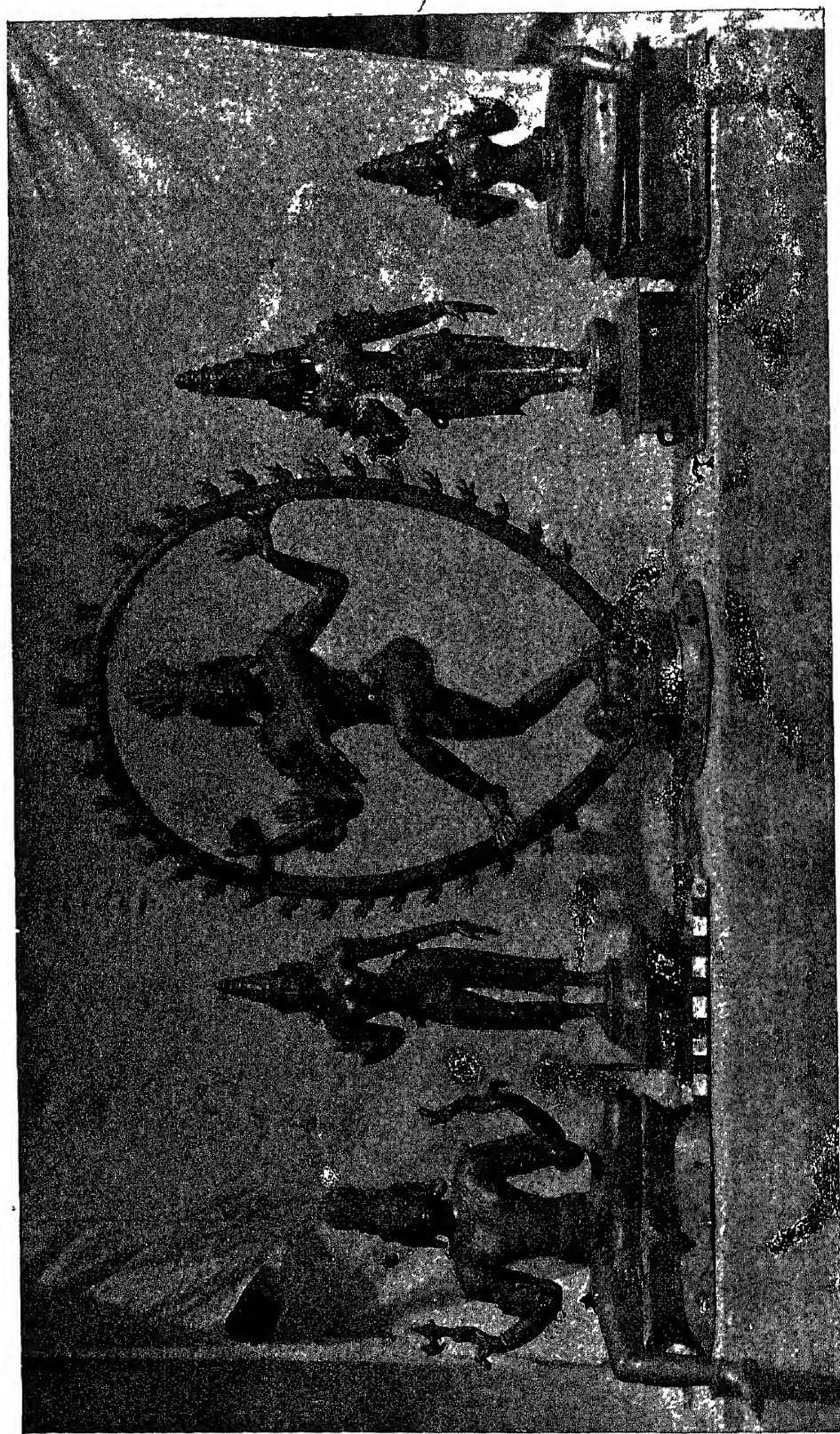


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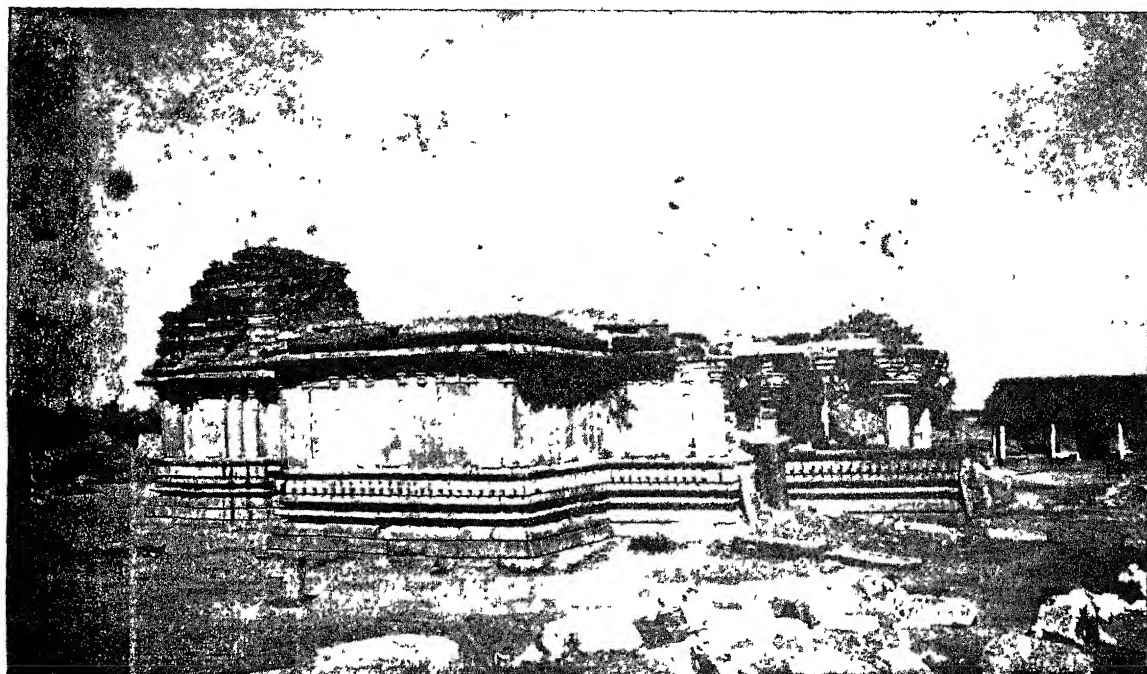


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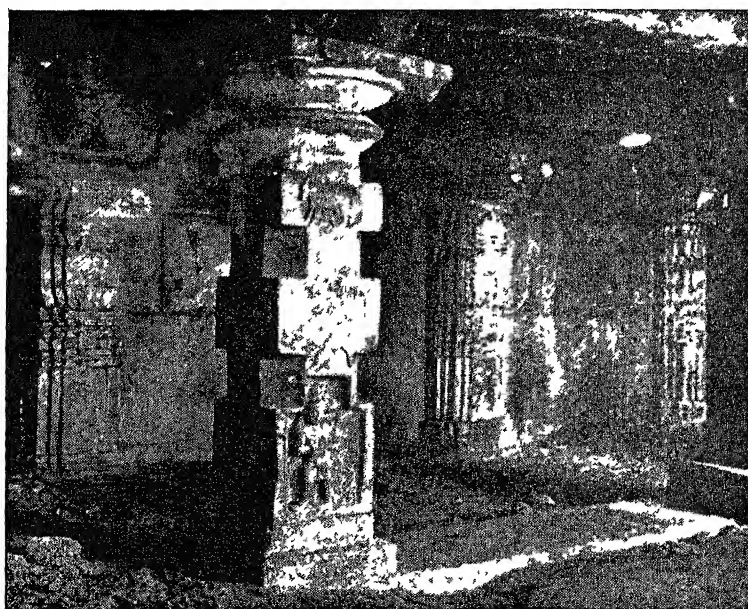


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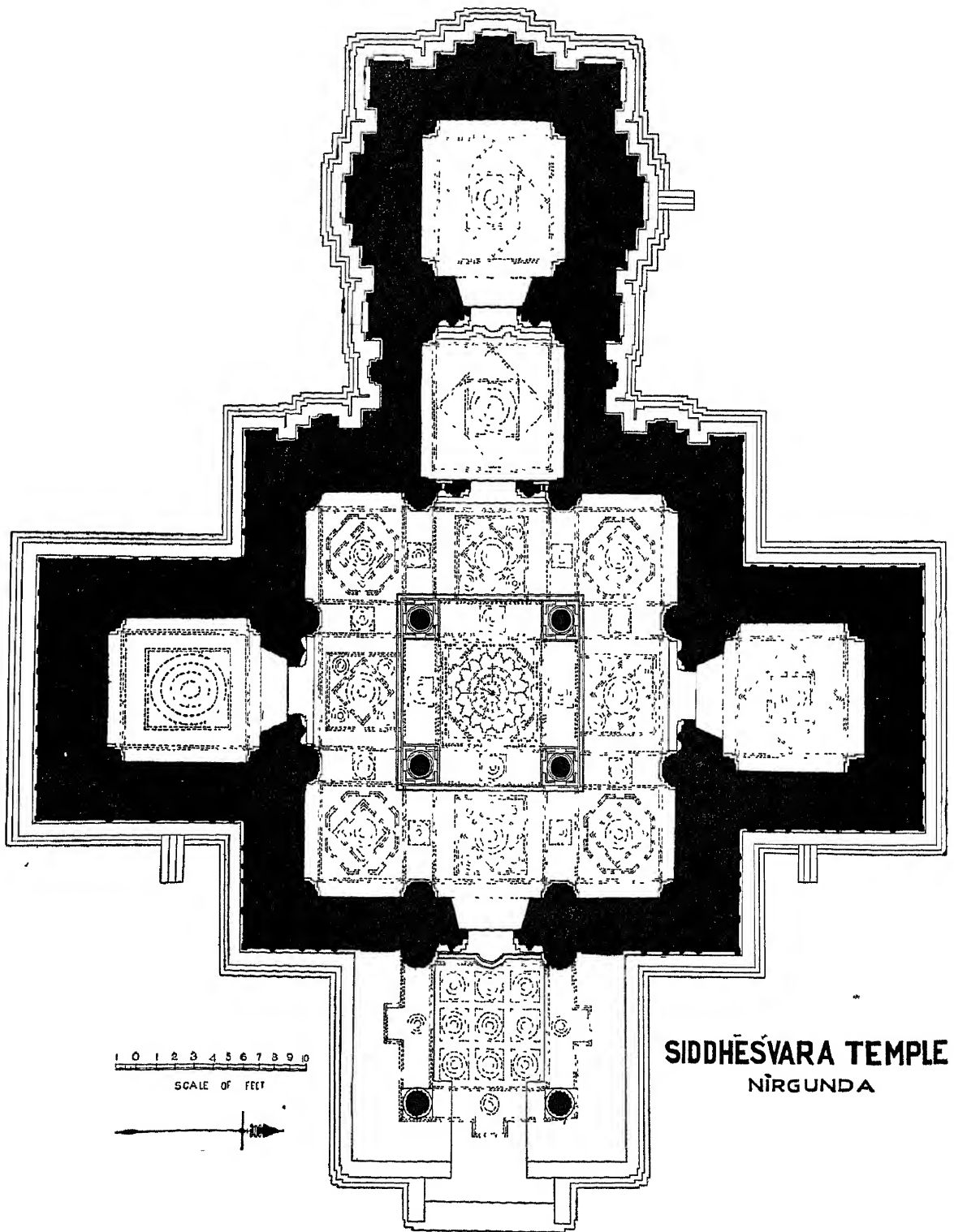
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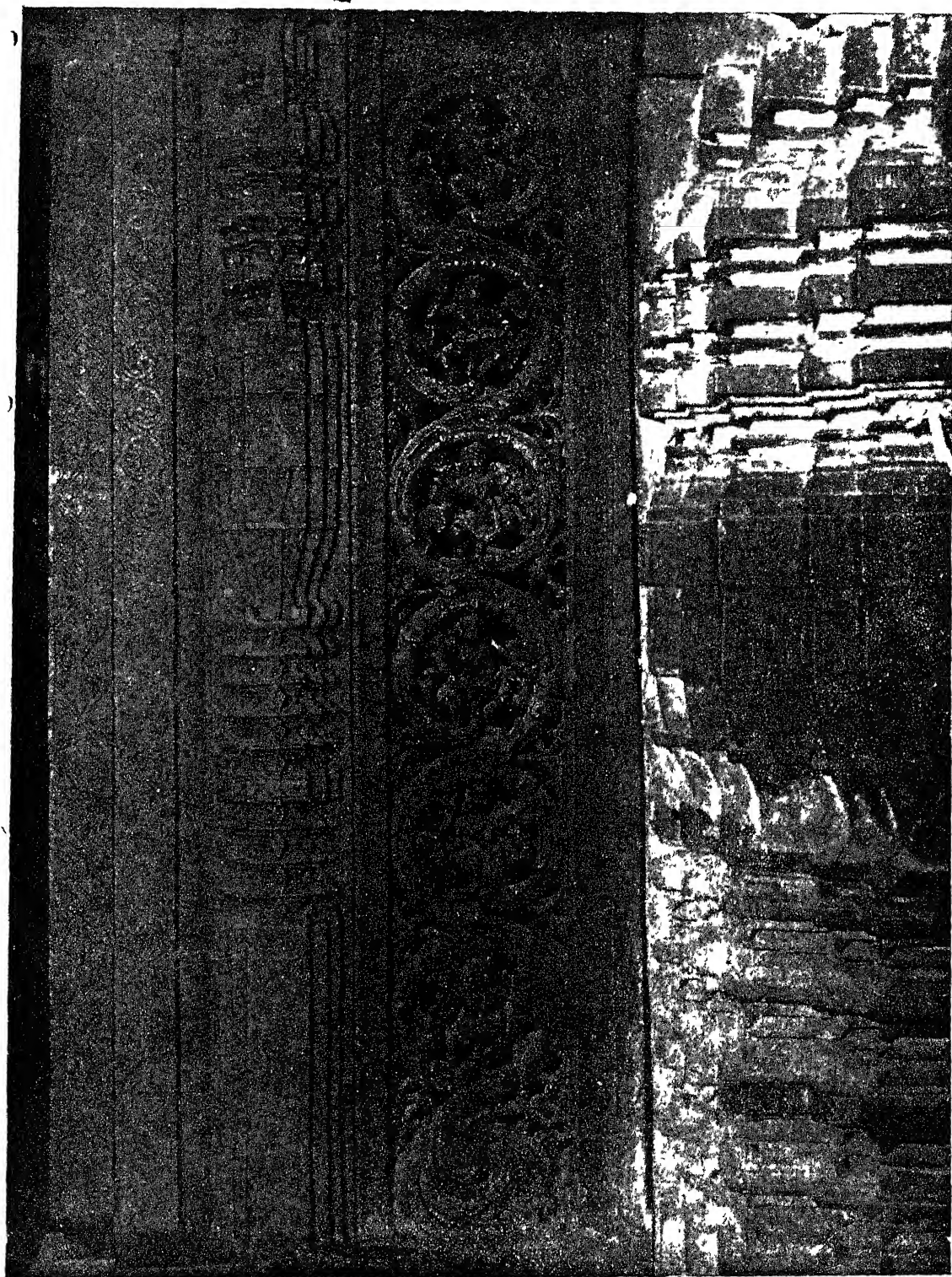
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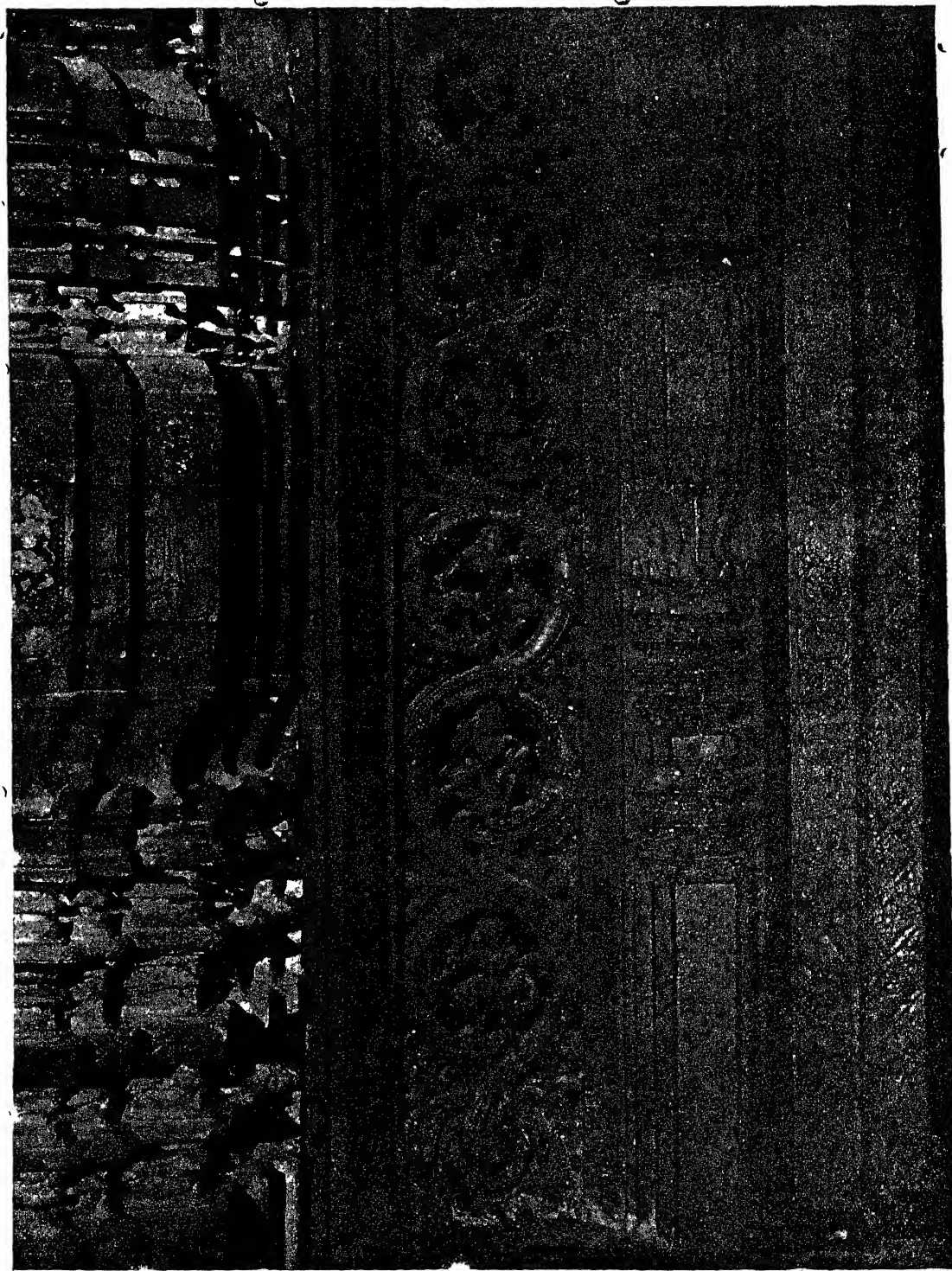
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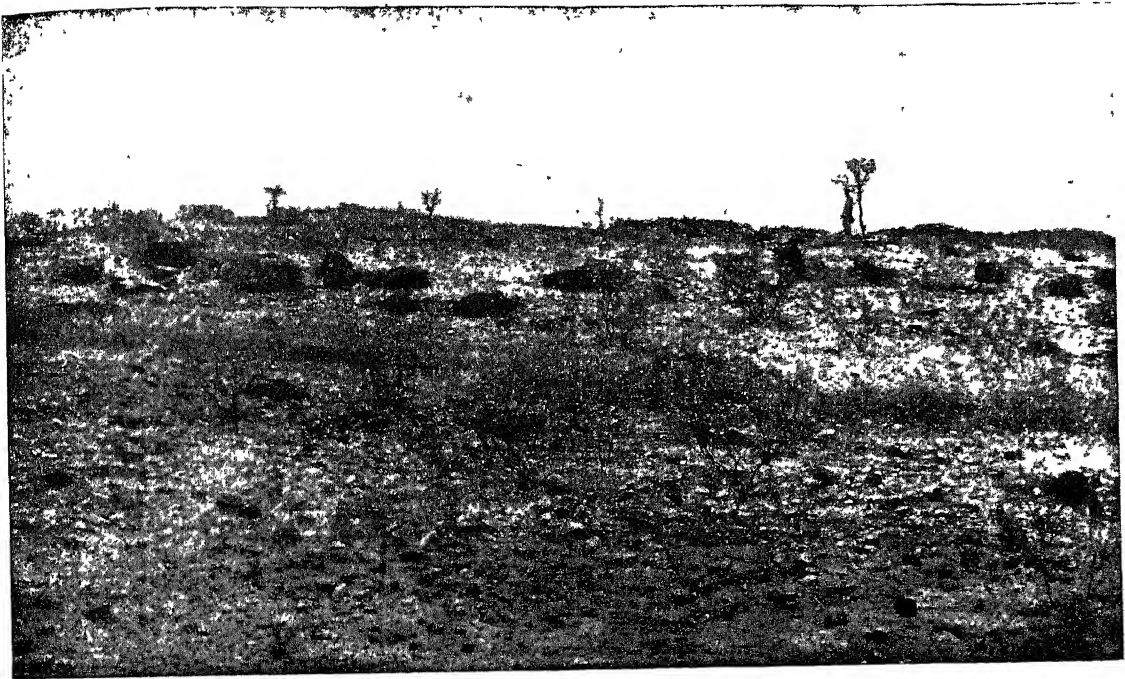


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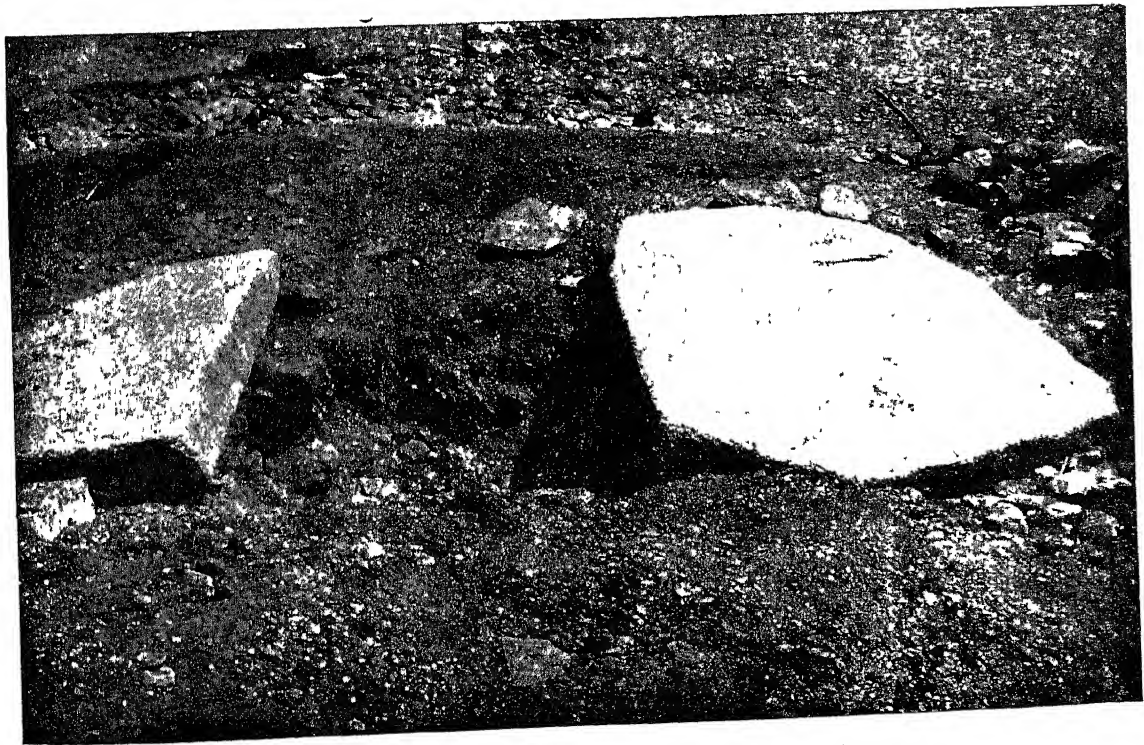


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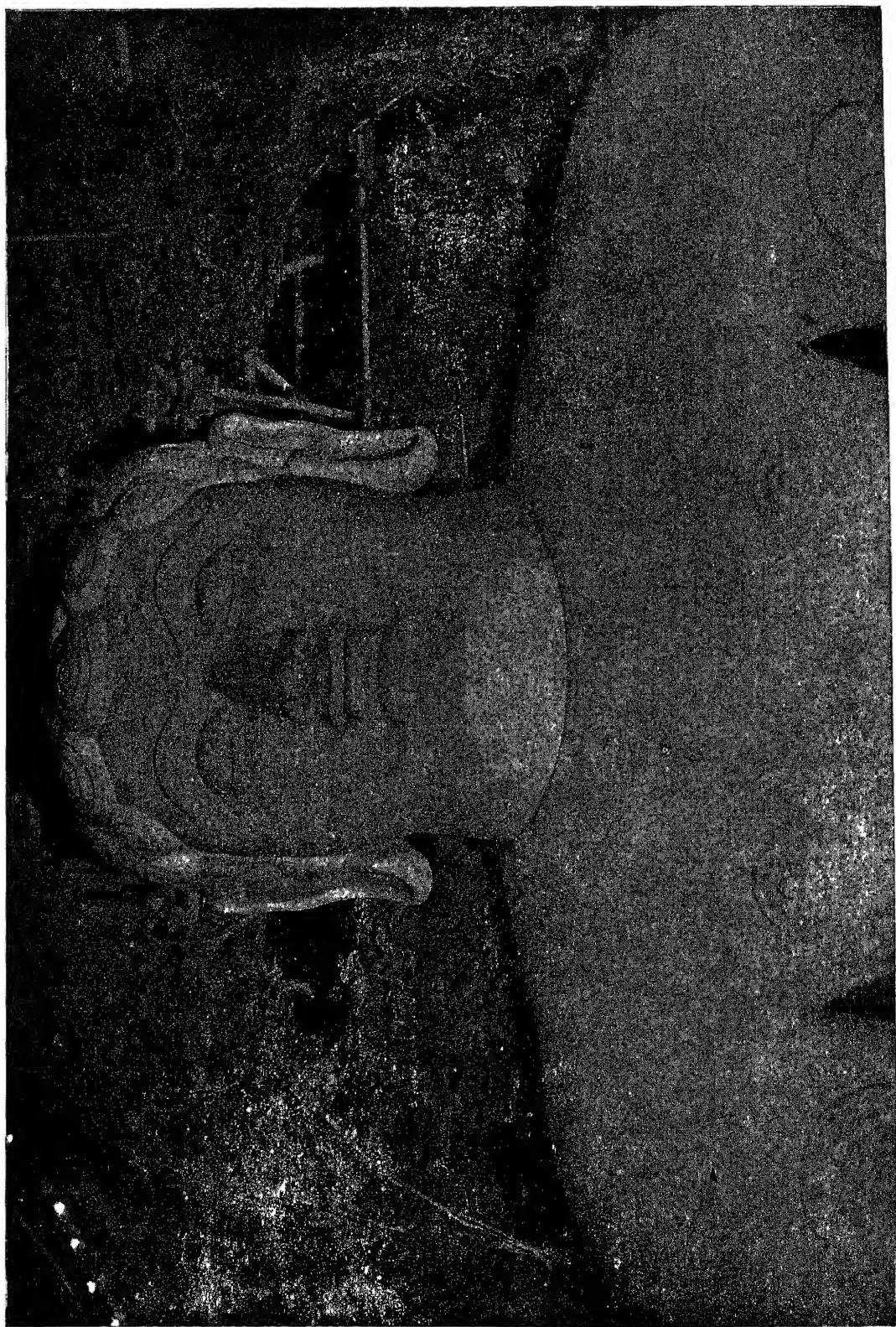
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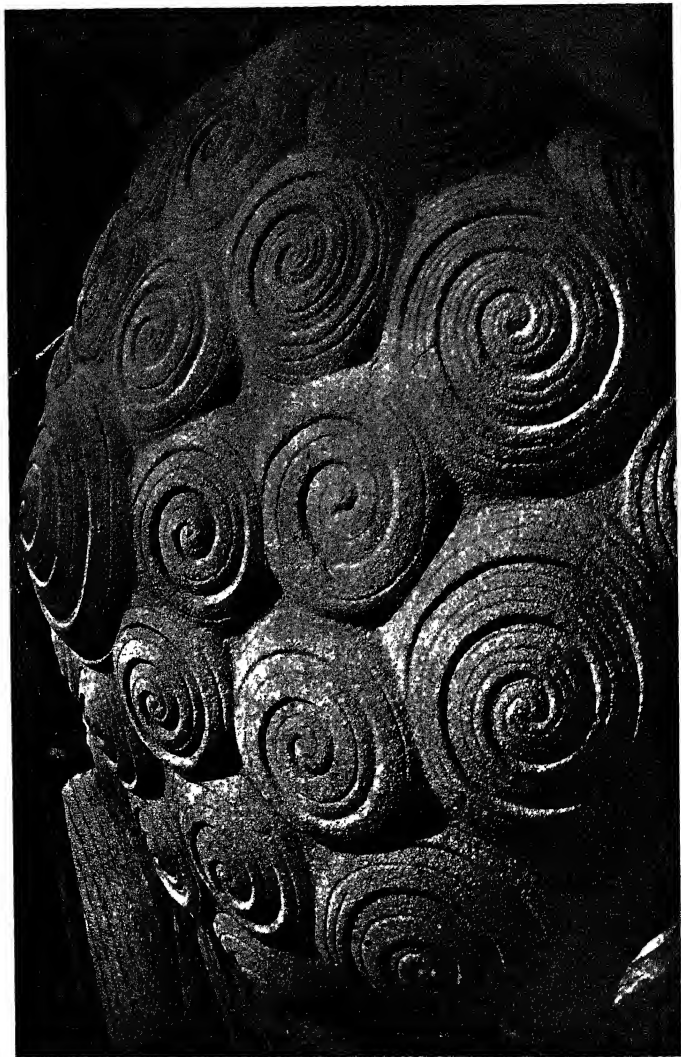


BUST OF GOMATESVARA, SRAVASTHI, BIHAR (P. 37)

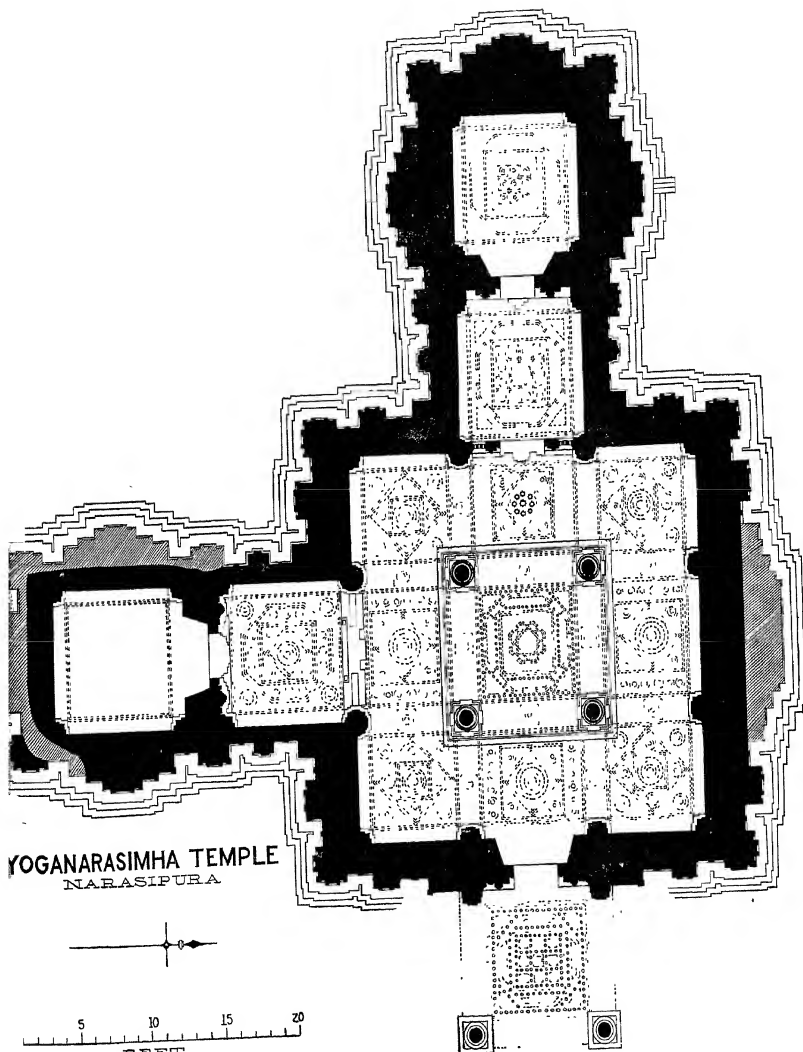


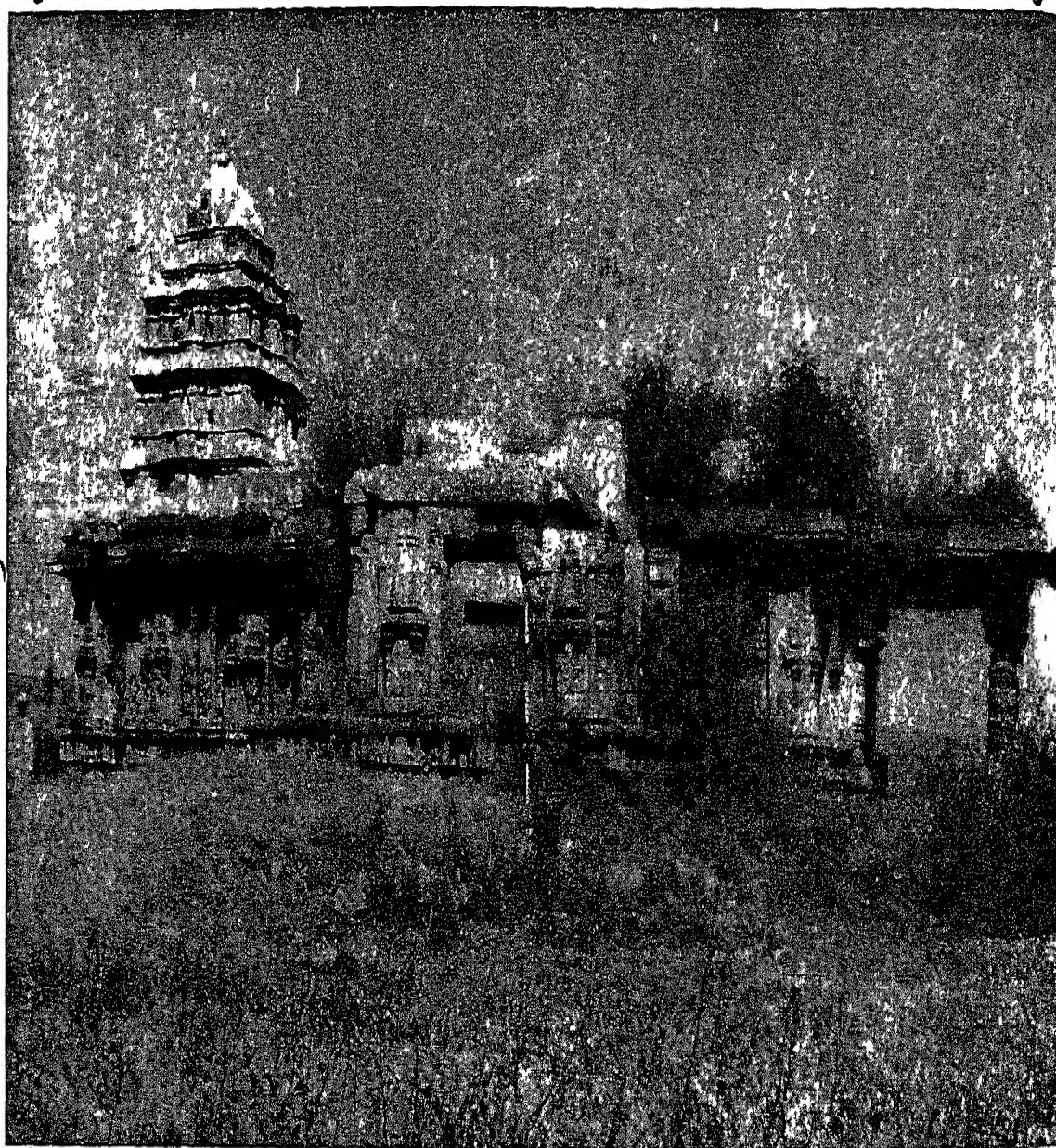
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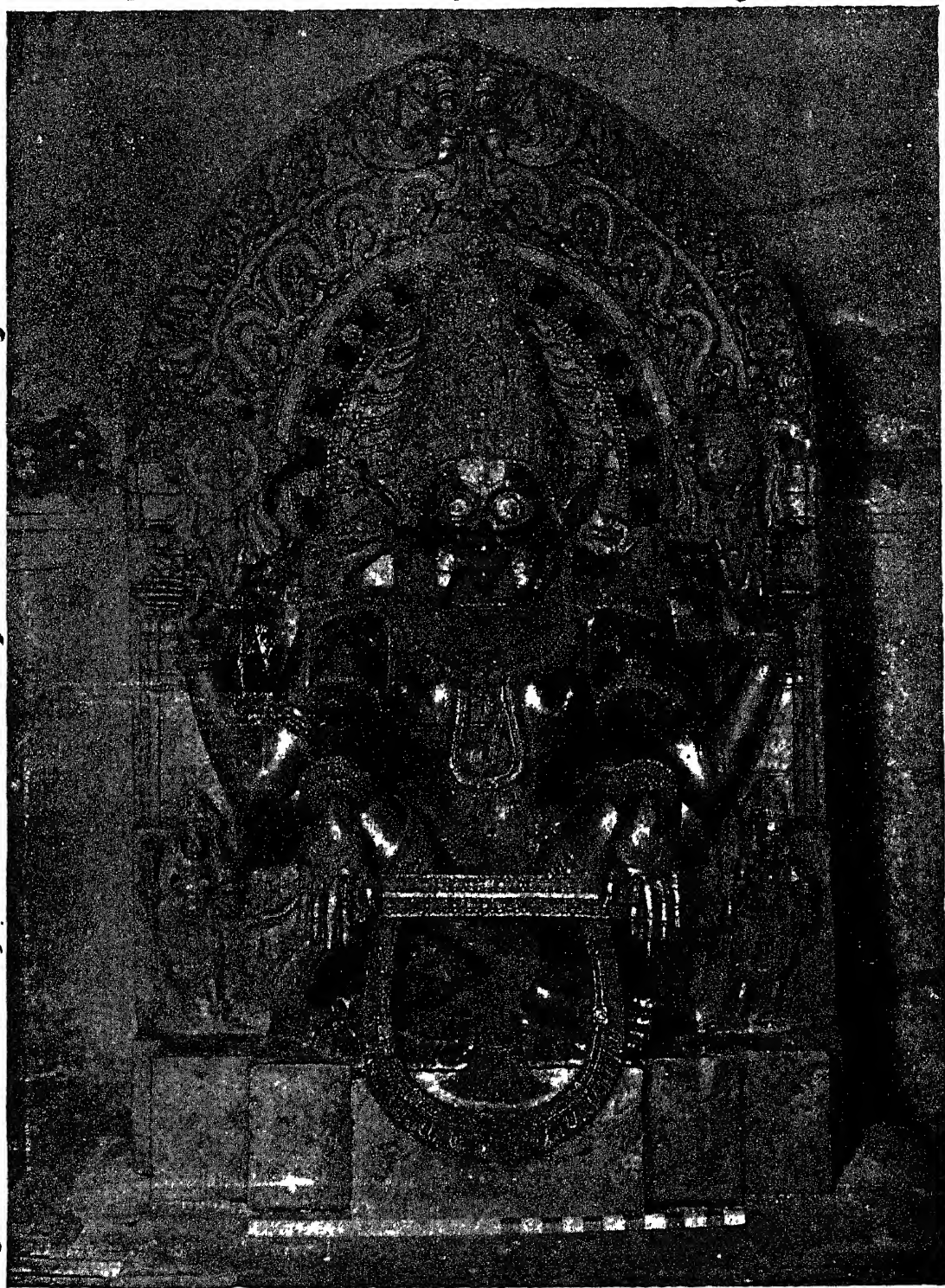
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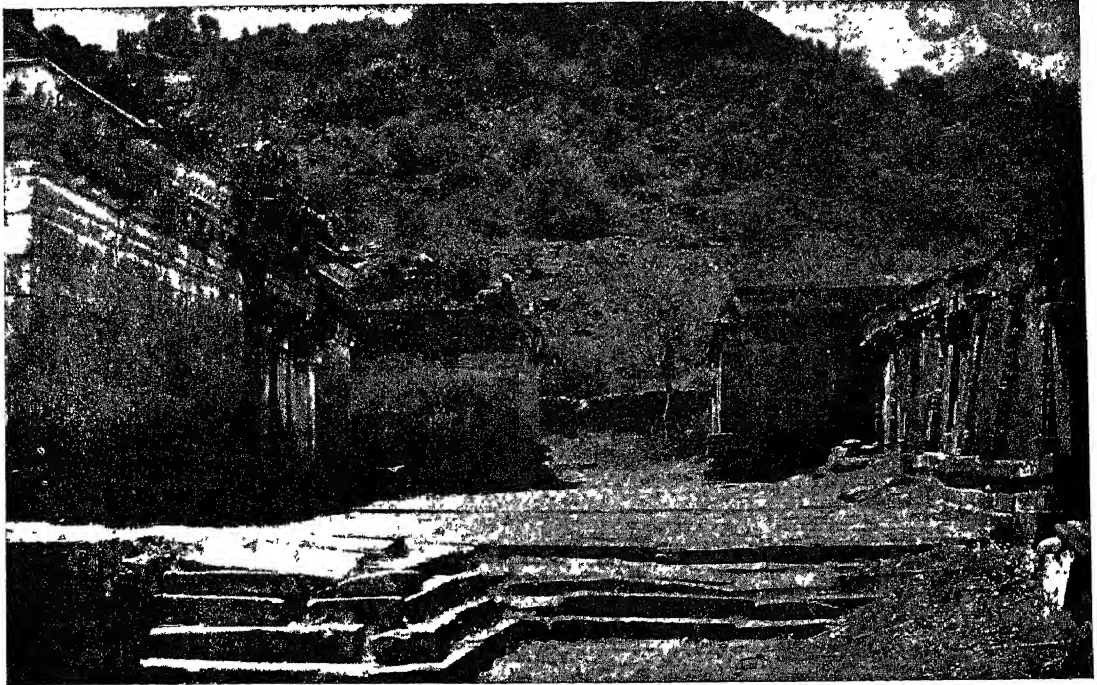


YOGANARASIMHA TEMPLE, GENERAL VIEW, NARASIPURA (p. 37).

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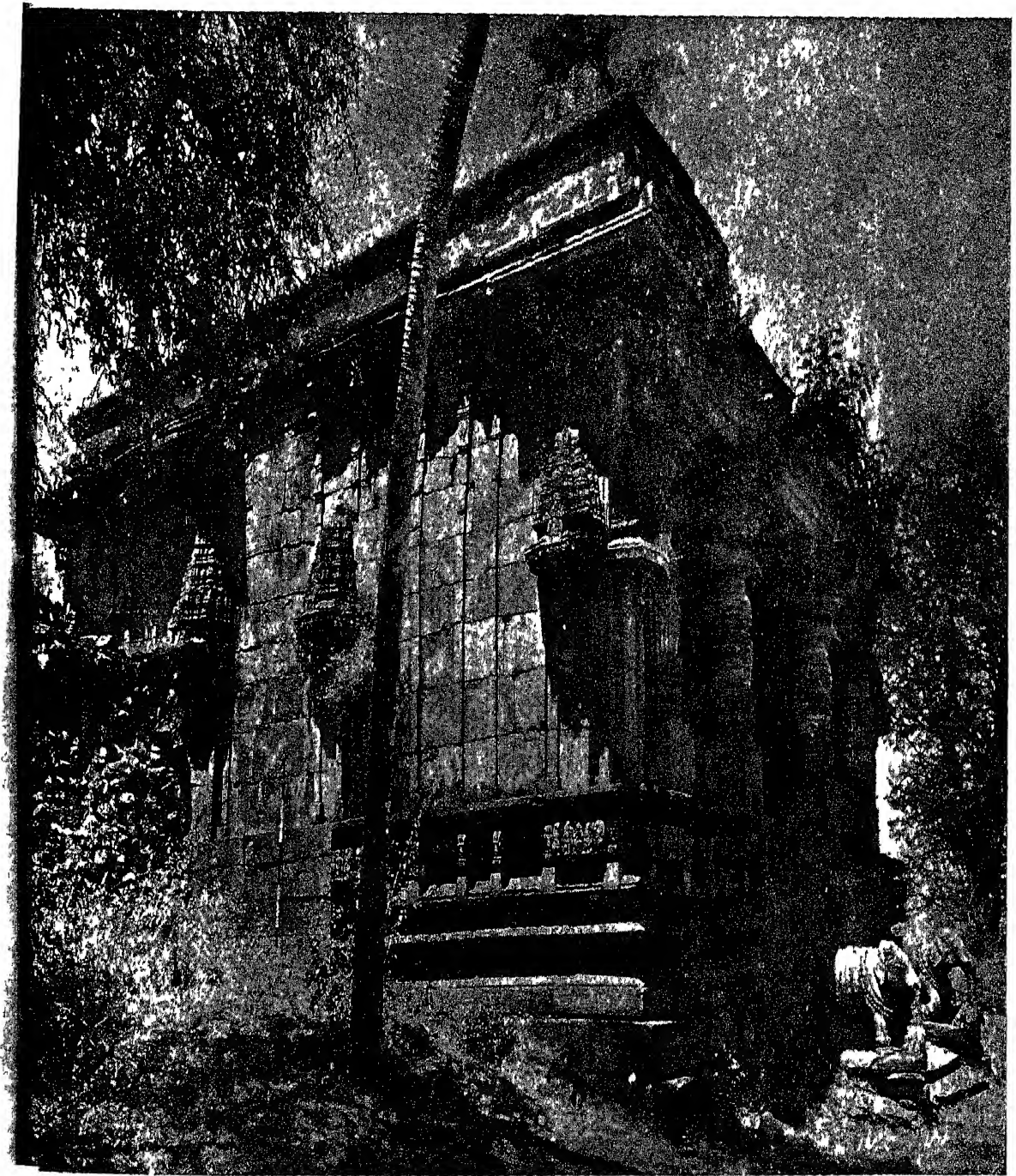
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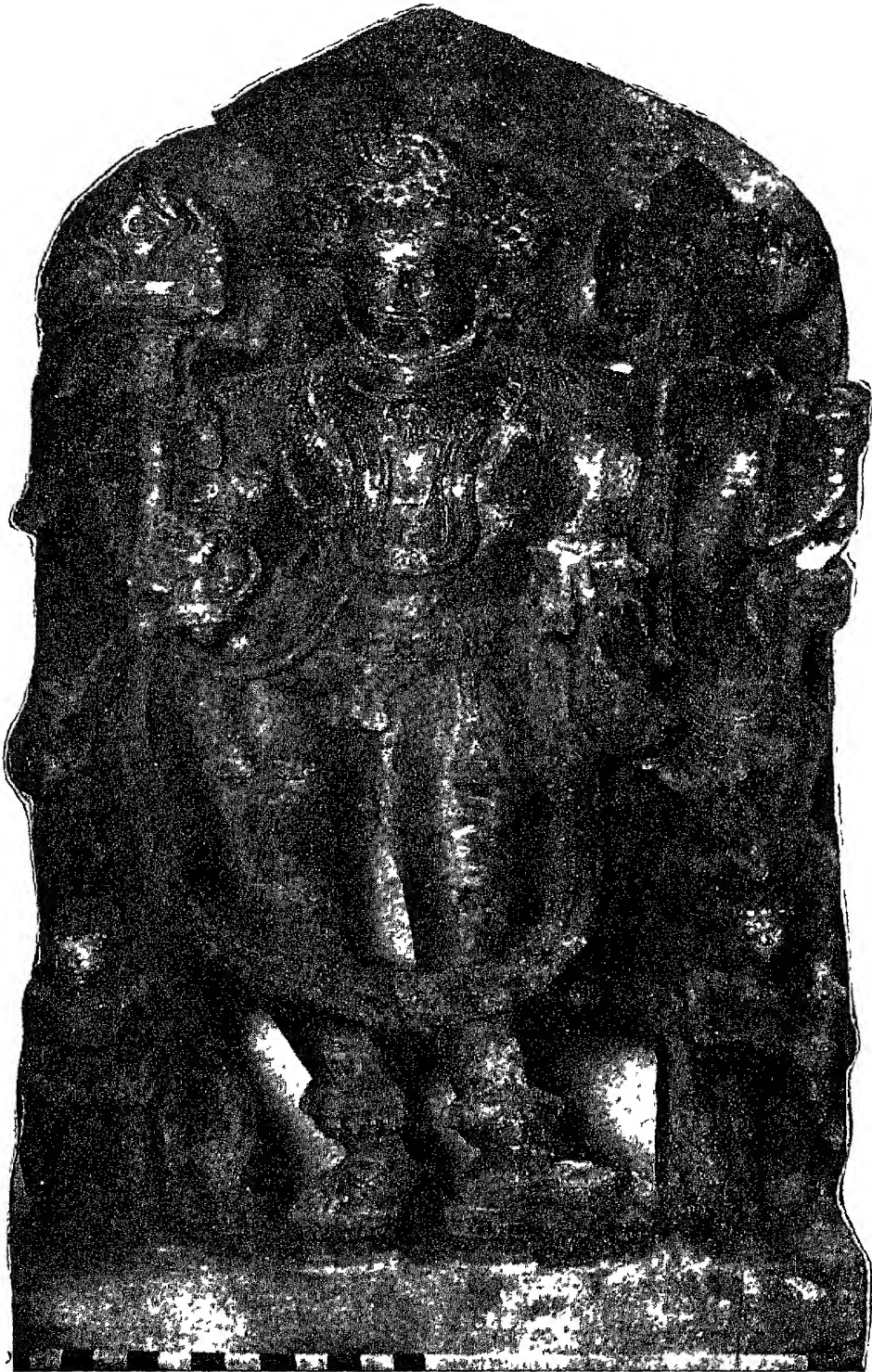
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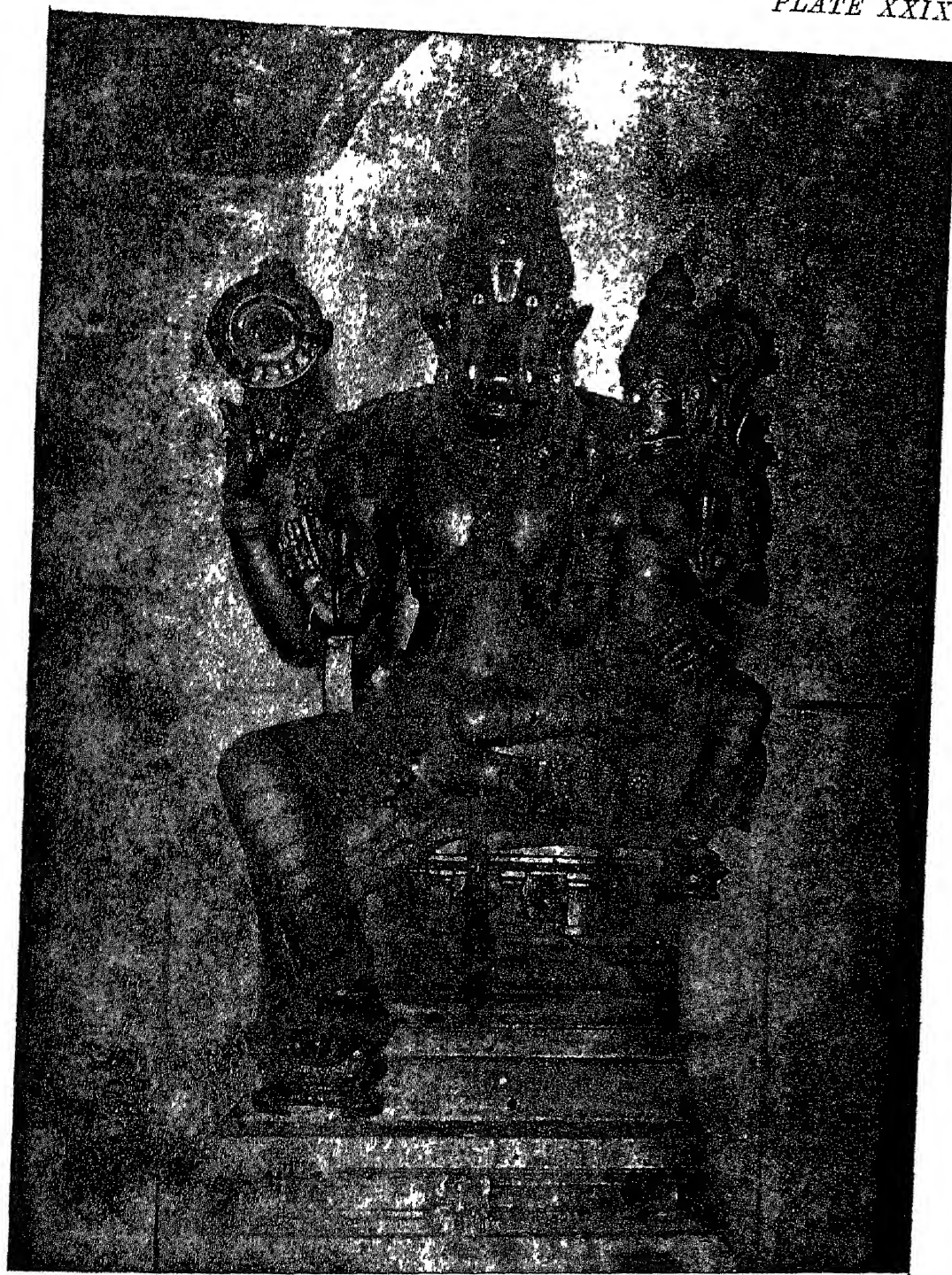
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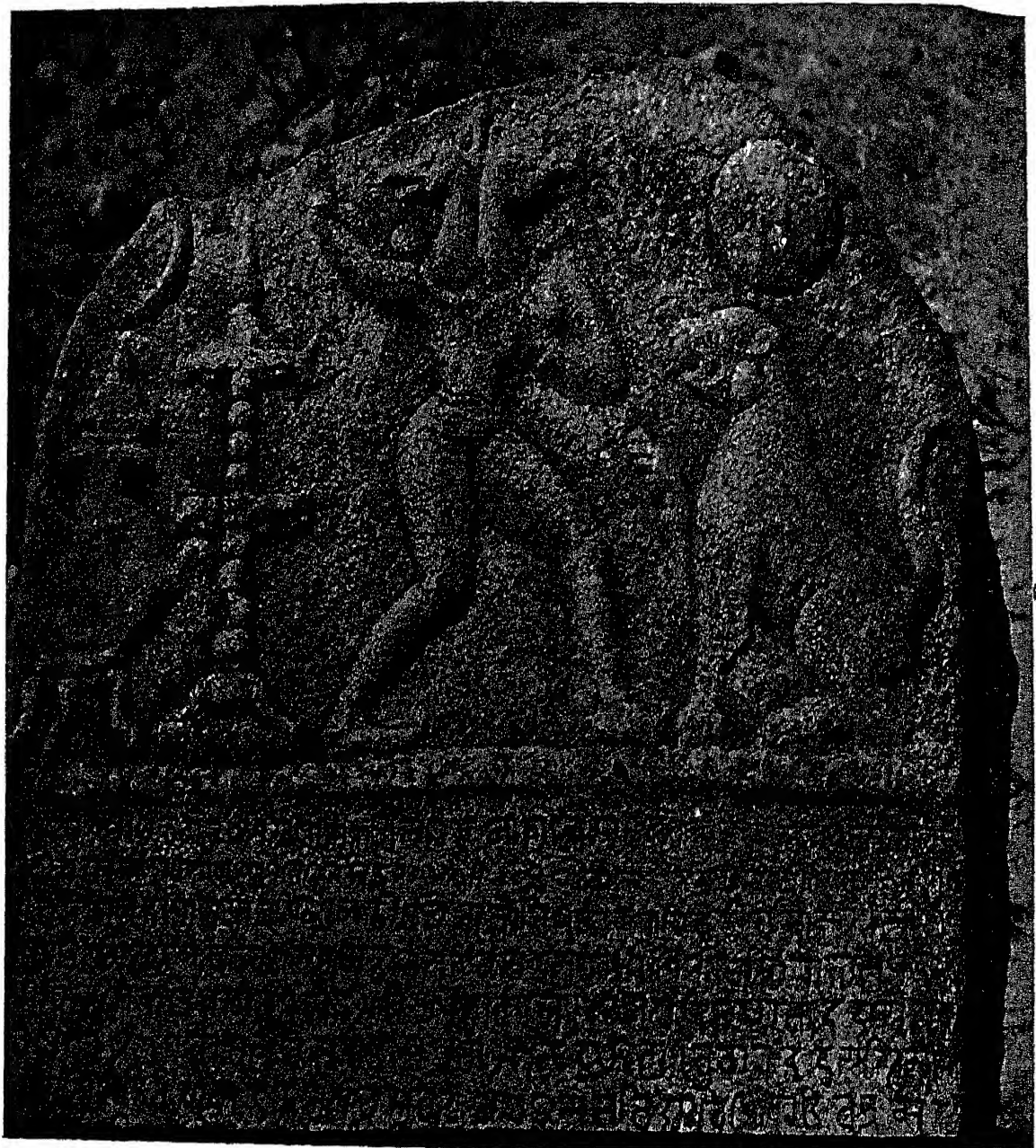
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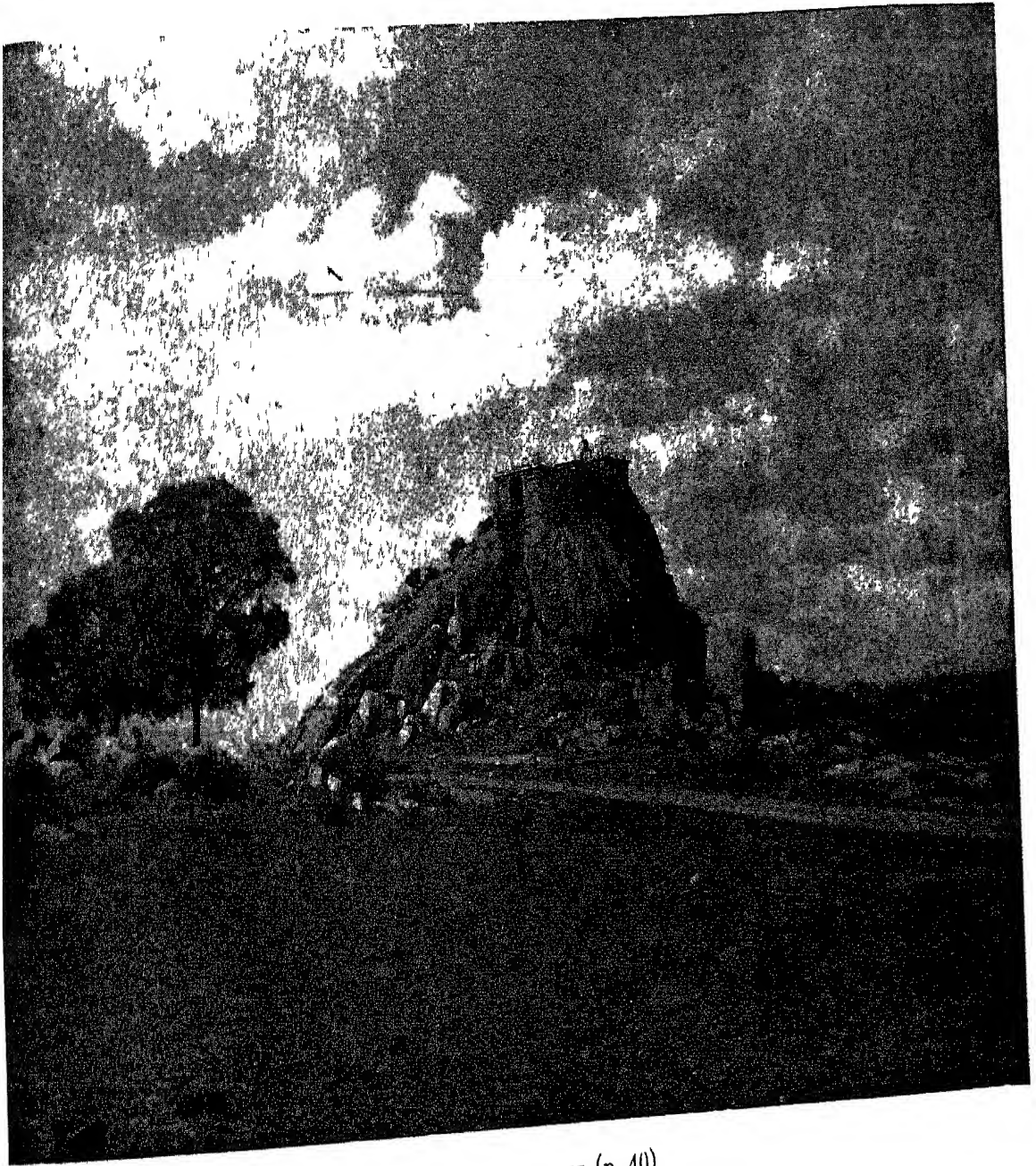
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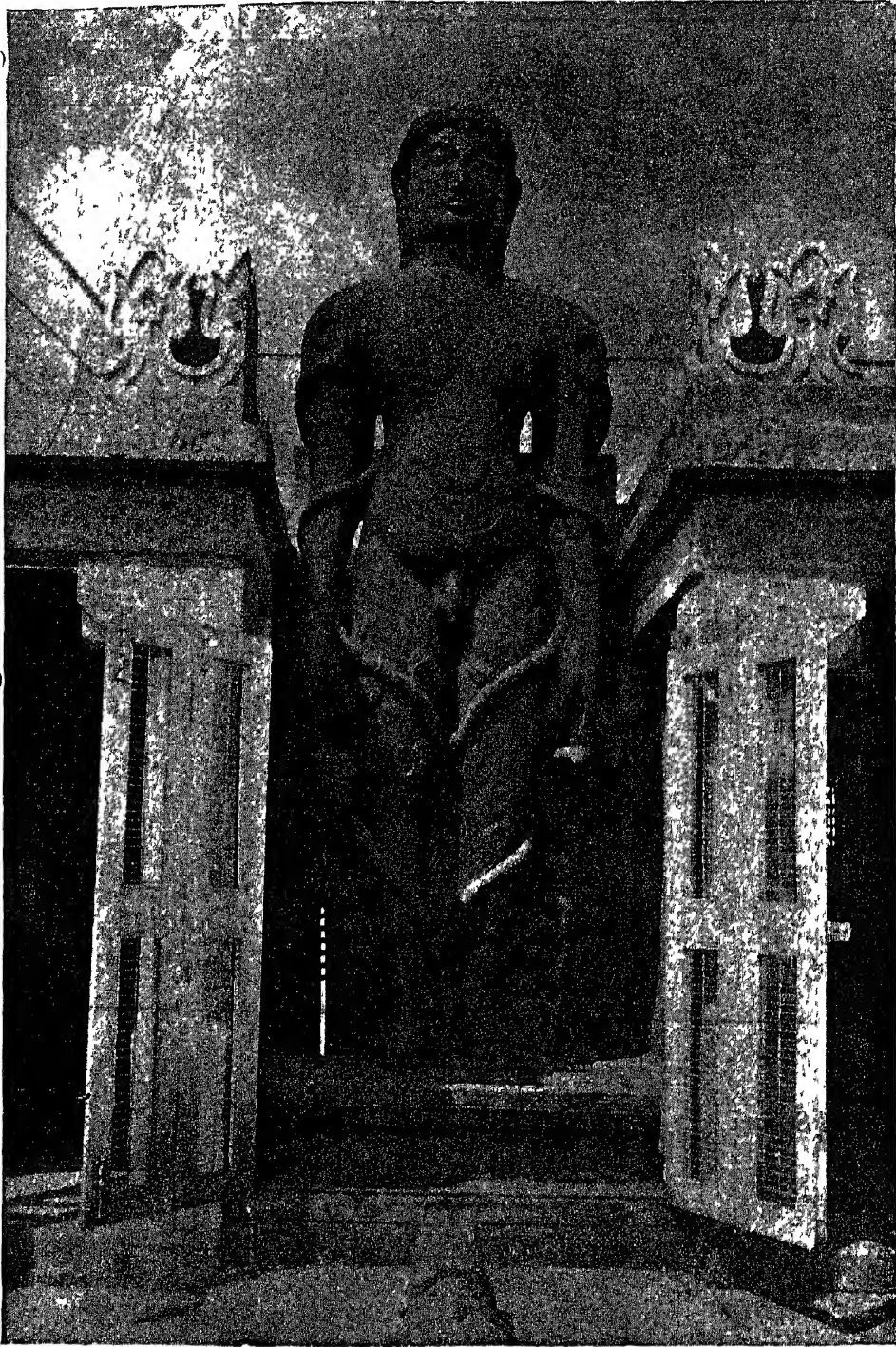


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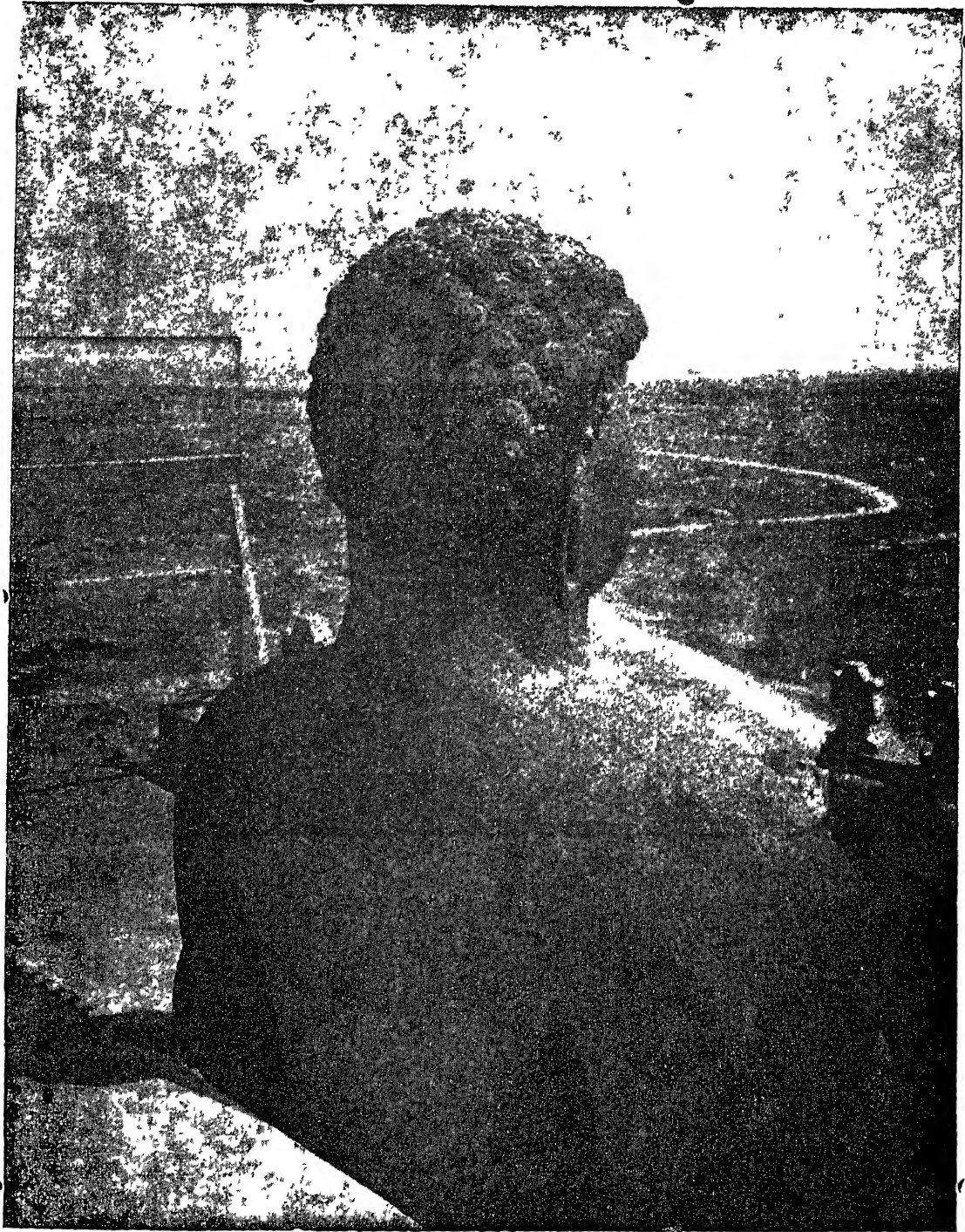
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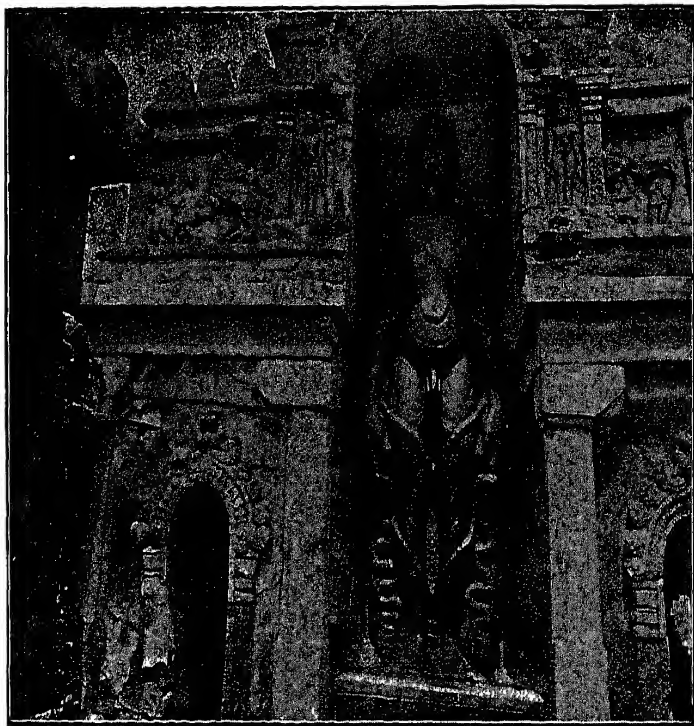


STATUE OF GOMATESVARA, GOMATAGIRI (p. 40).



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GOMATA AT GOMATAGIRI (WITH OLD CANOPY) (p. 49)

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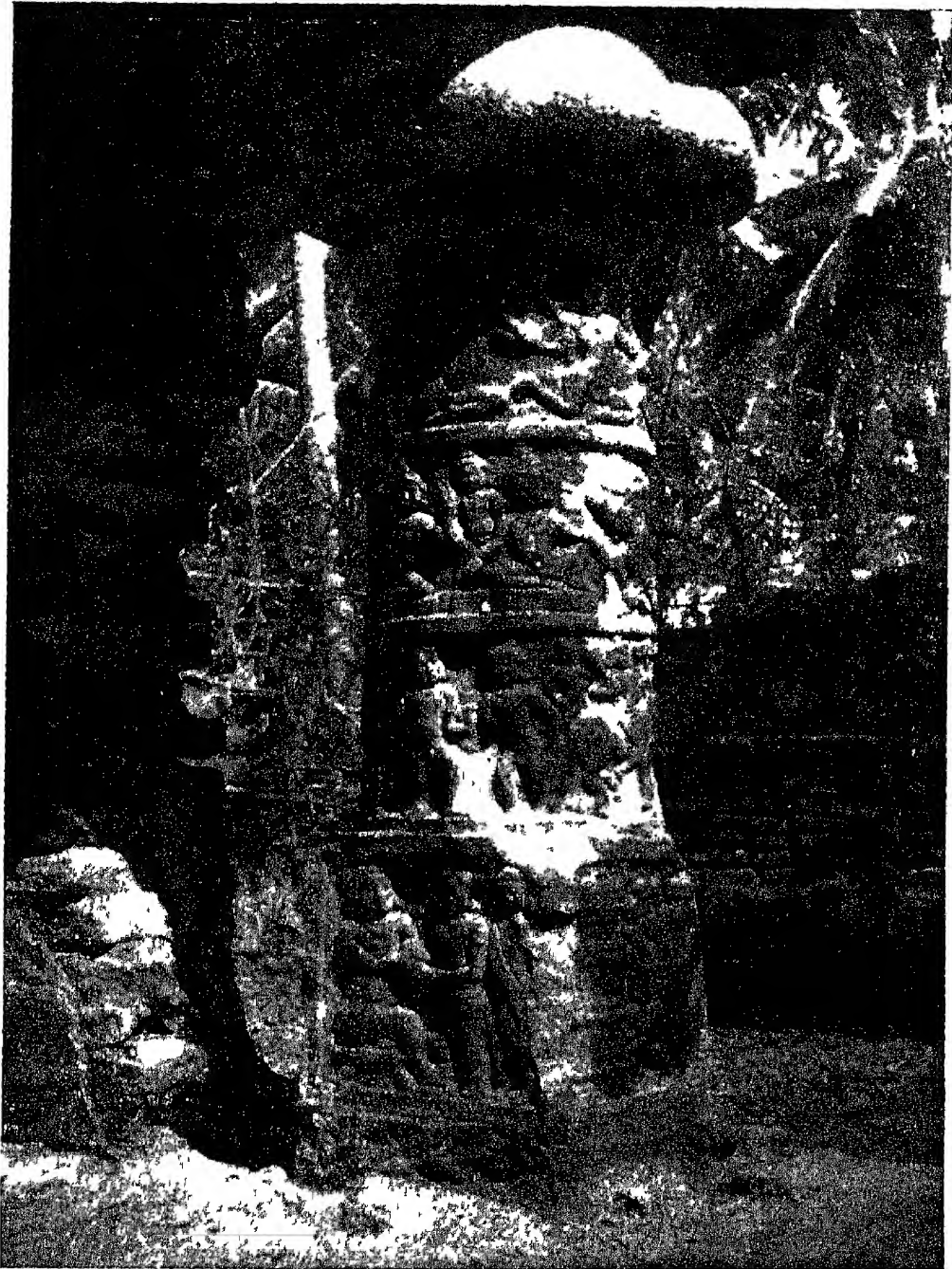


¹ GAJASURAMARDANA, CEILING PAINTING, DIVYALINGESVARA TEMPLE, HARADANAHALLI (p. 41).

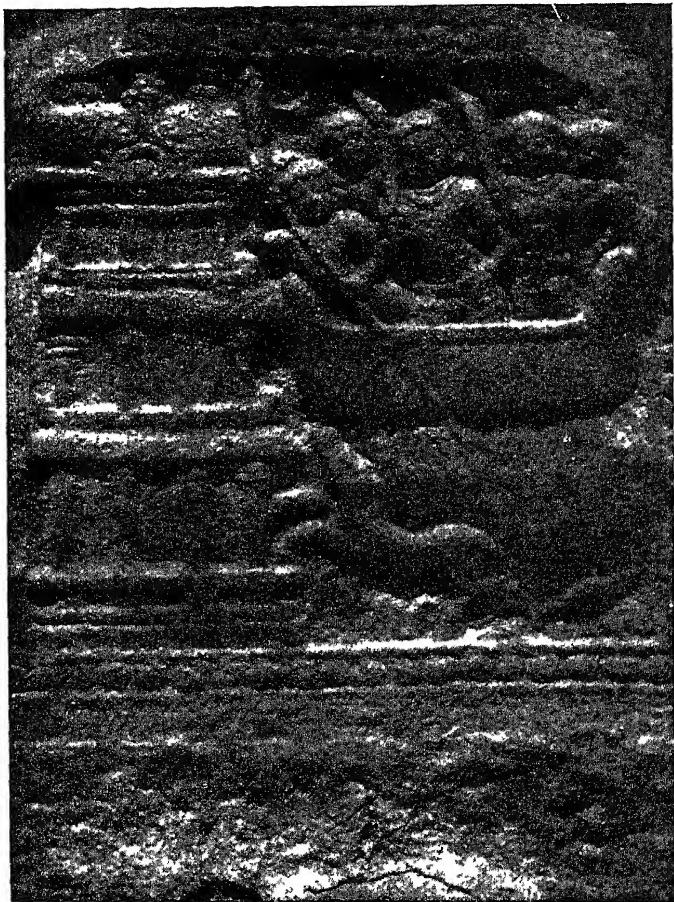
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LAKSHMINARAYANA, CEILING PAINTING IN DIVYALINGESVARA TEMPLE, HARADANAHALLI (p. 41).



PILLAR OF THE NANDI MANTAP, ARKESVARA TEMPLE, HALE-ALUR
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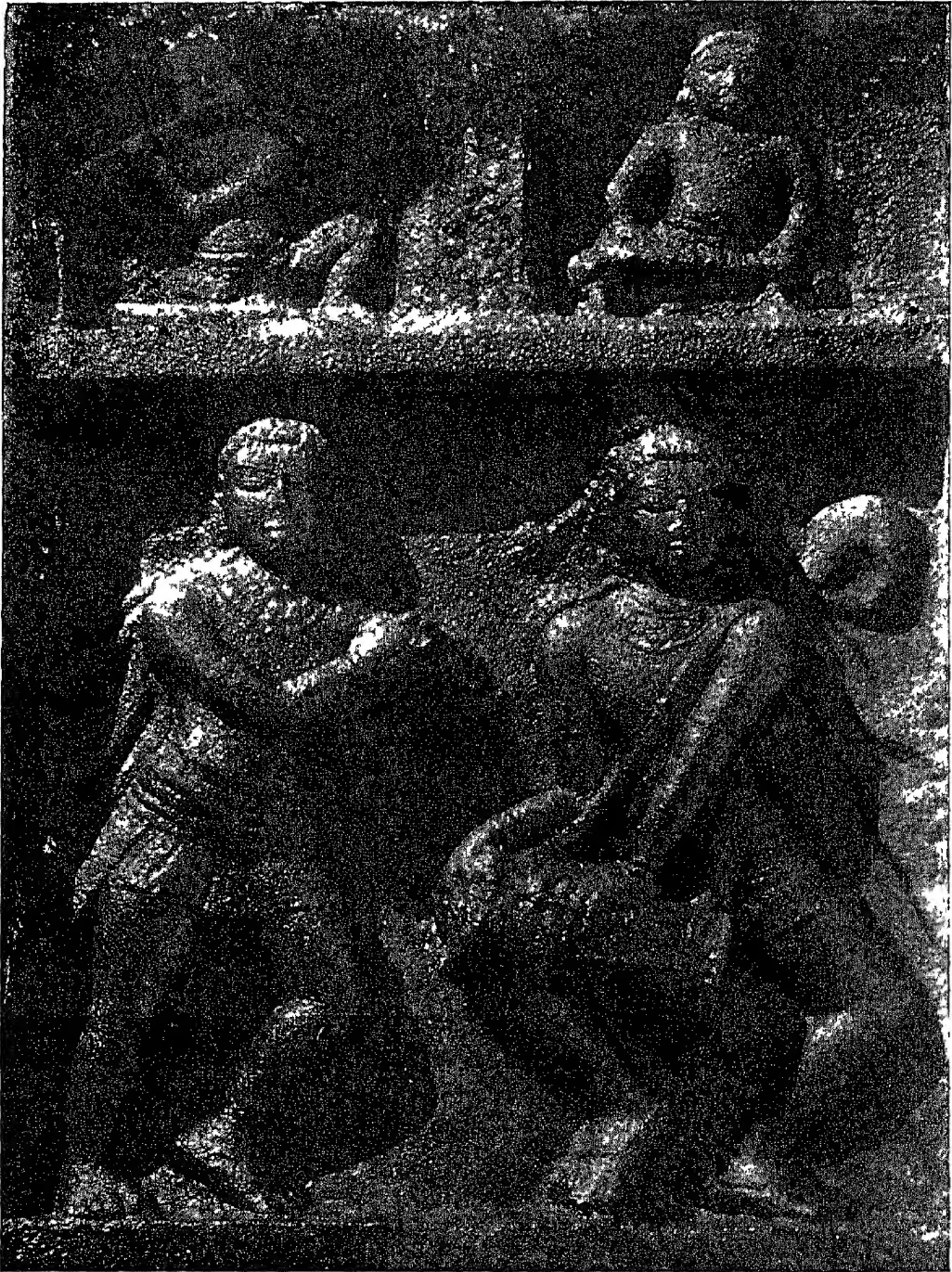
WARRIORS SAILING IN A BOAT, ON THE CUBICAL FACE OF A PILLAR,
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MUSICIANS ARKESVARA TEMPLE, HALE-ALUR (p. 42).

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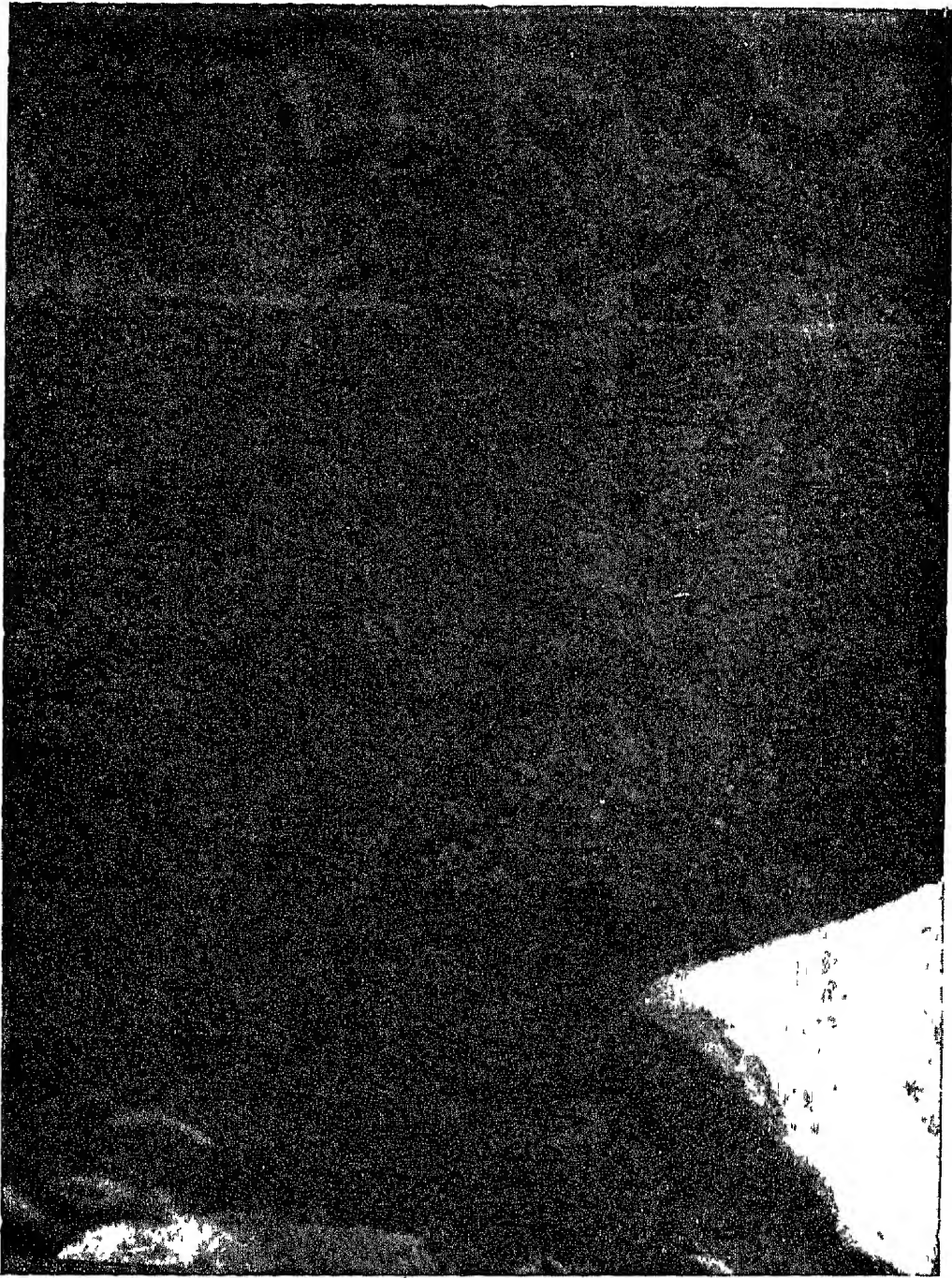


MUSICIANS. ARKESVARA TEMPLE, HALE-ALUR (p. 42).

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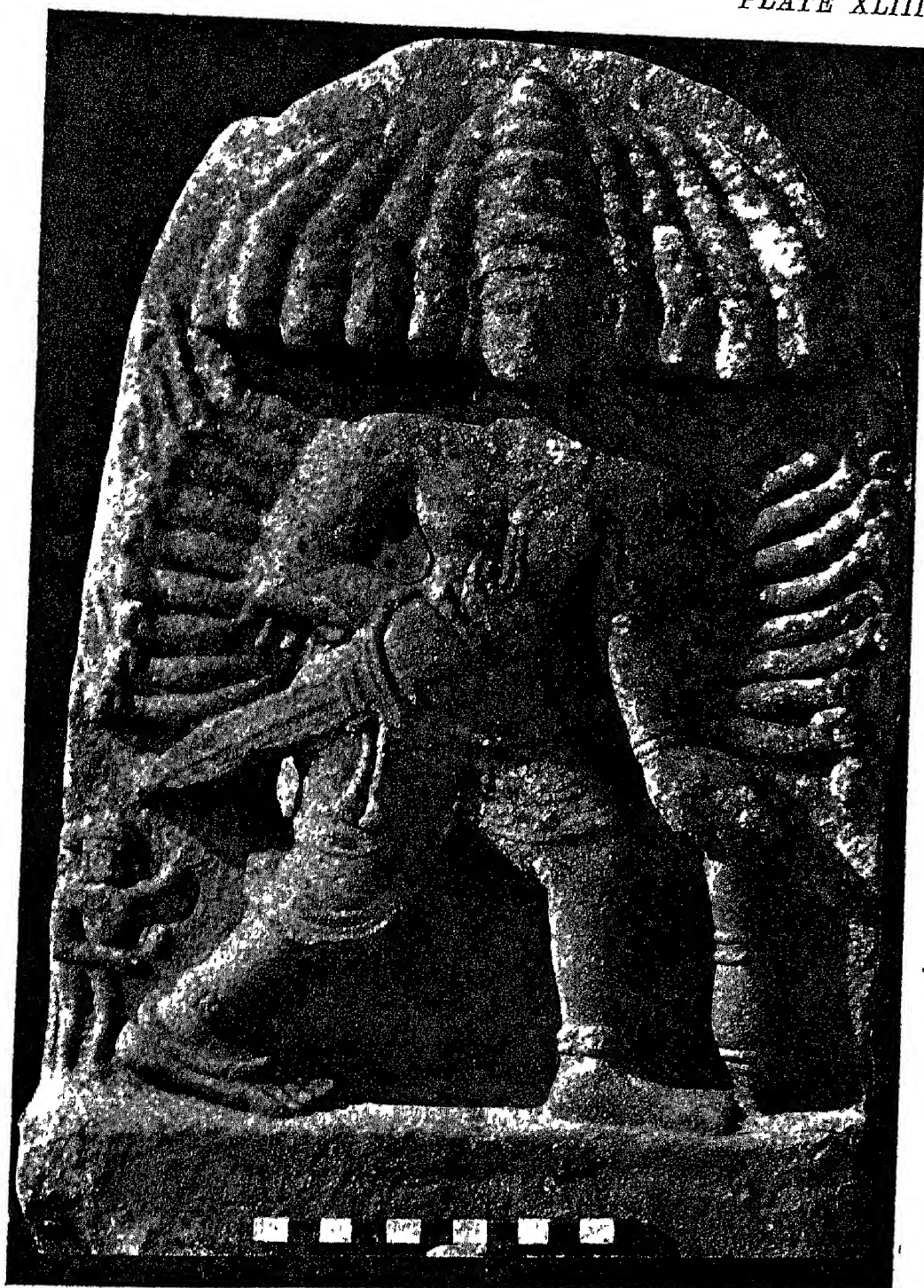


CENTRAL CEILING, ARKESVARA TEMPLE, HALE ALUR, (p. 42)



INSCRIPTION STONE, HALE-ALUR (p 42)

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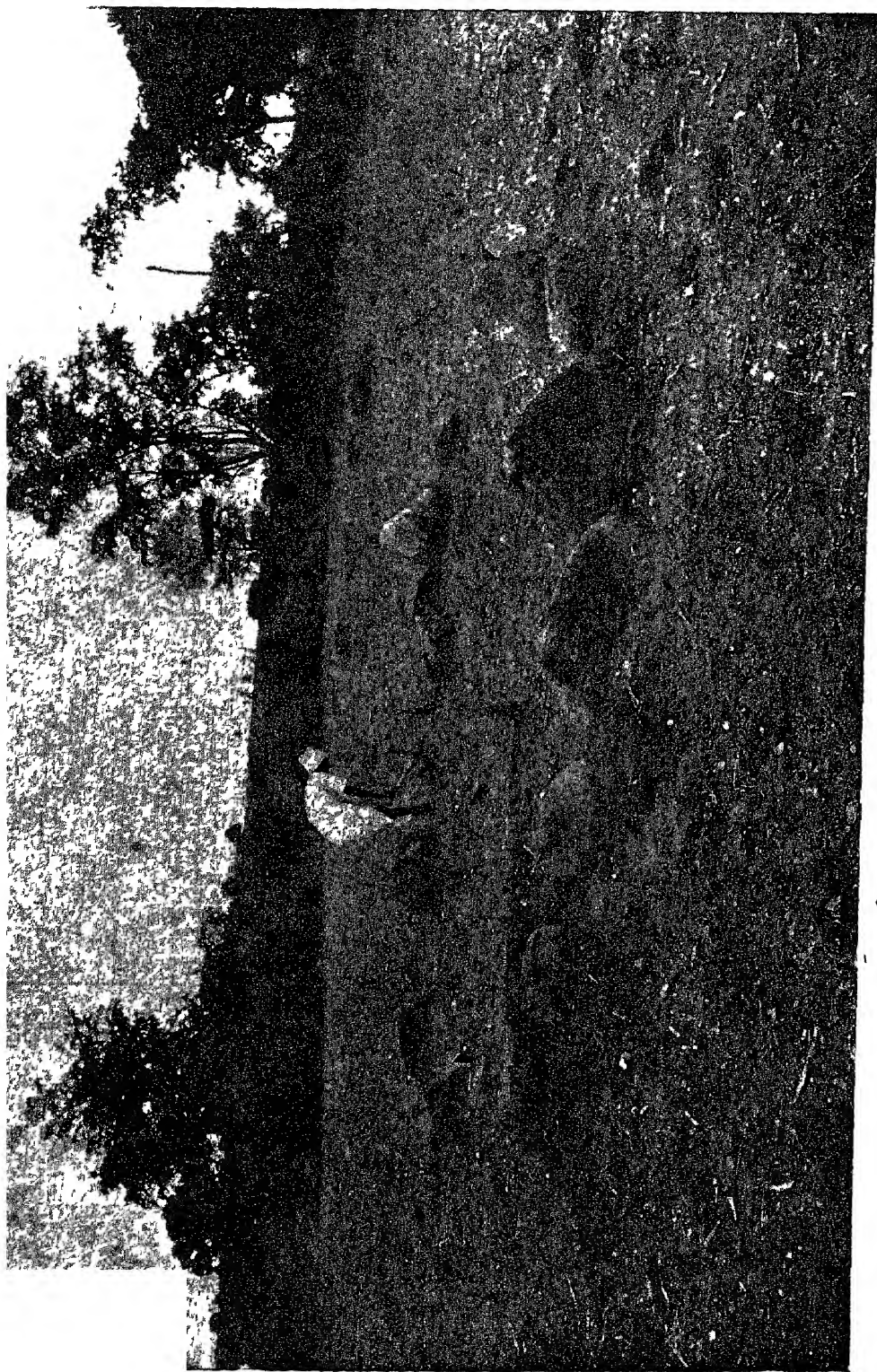


NAVANA IMAGE AT BYADAMALALU (P 48)

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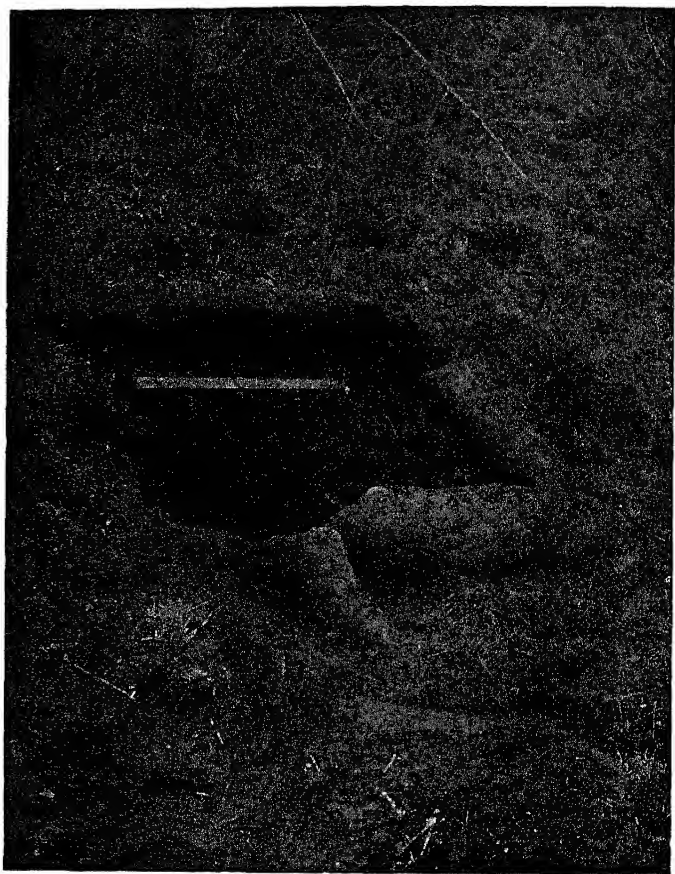


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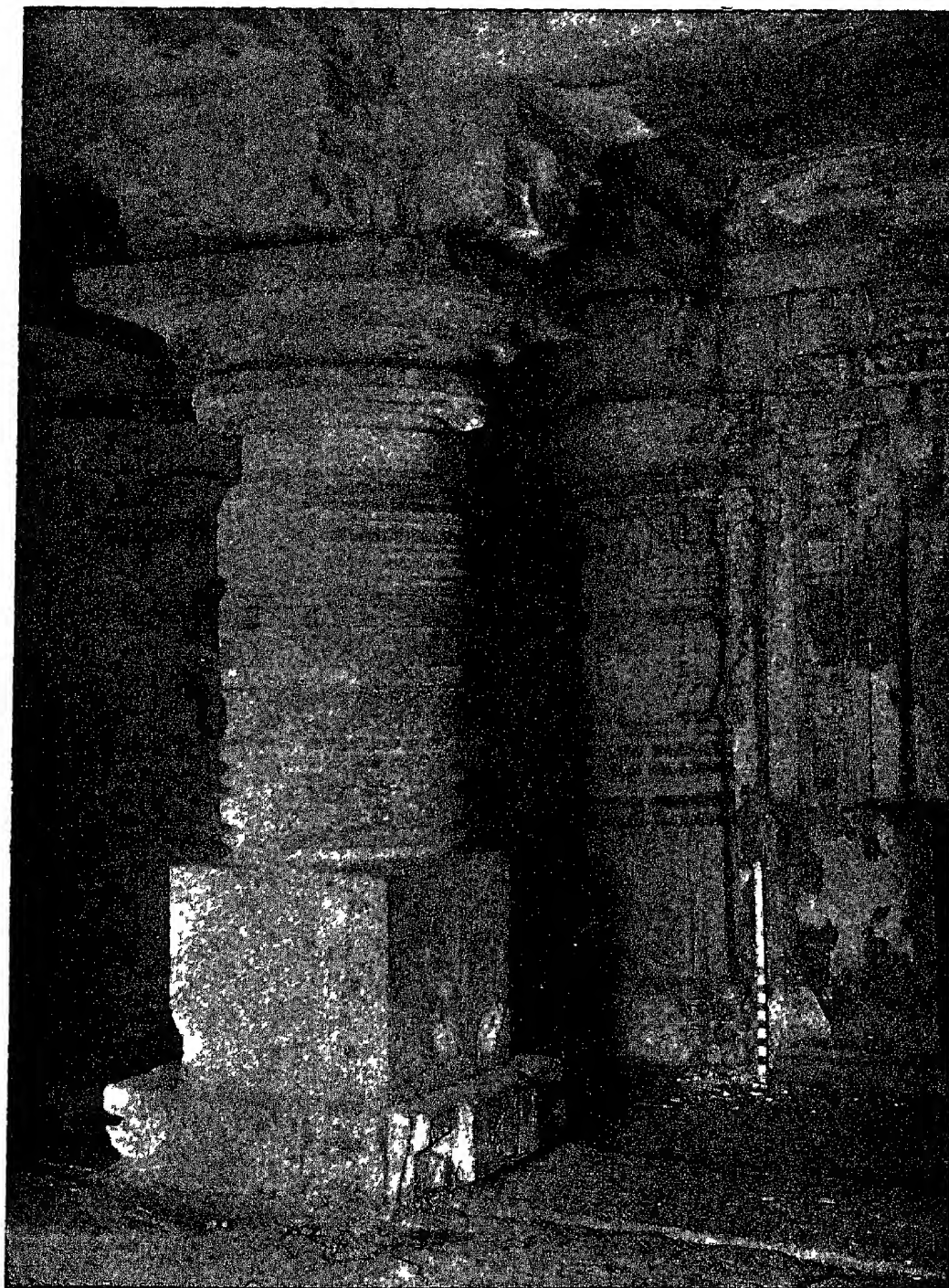
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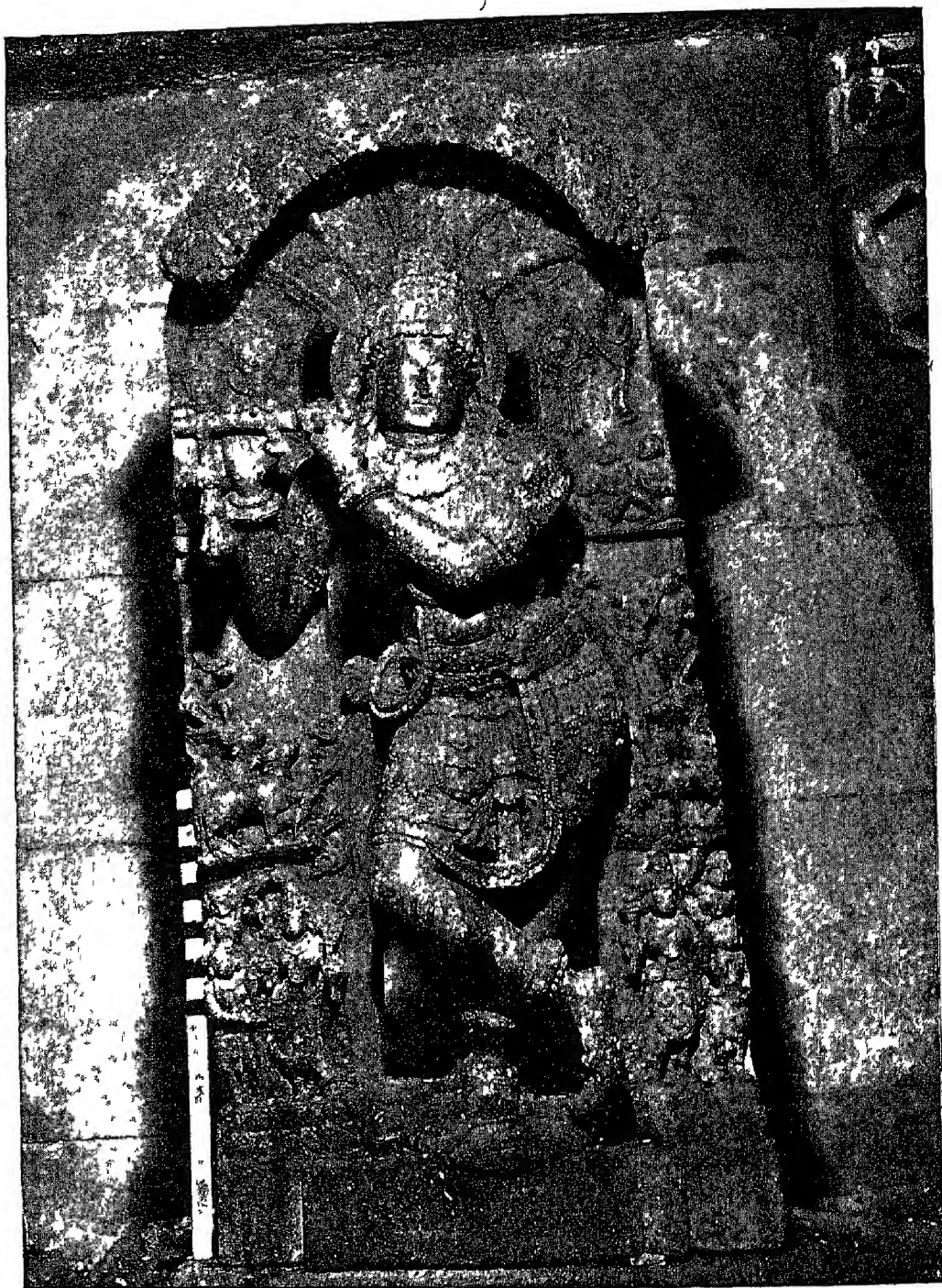
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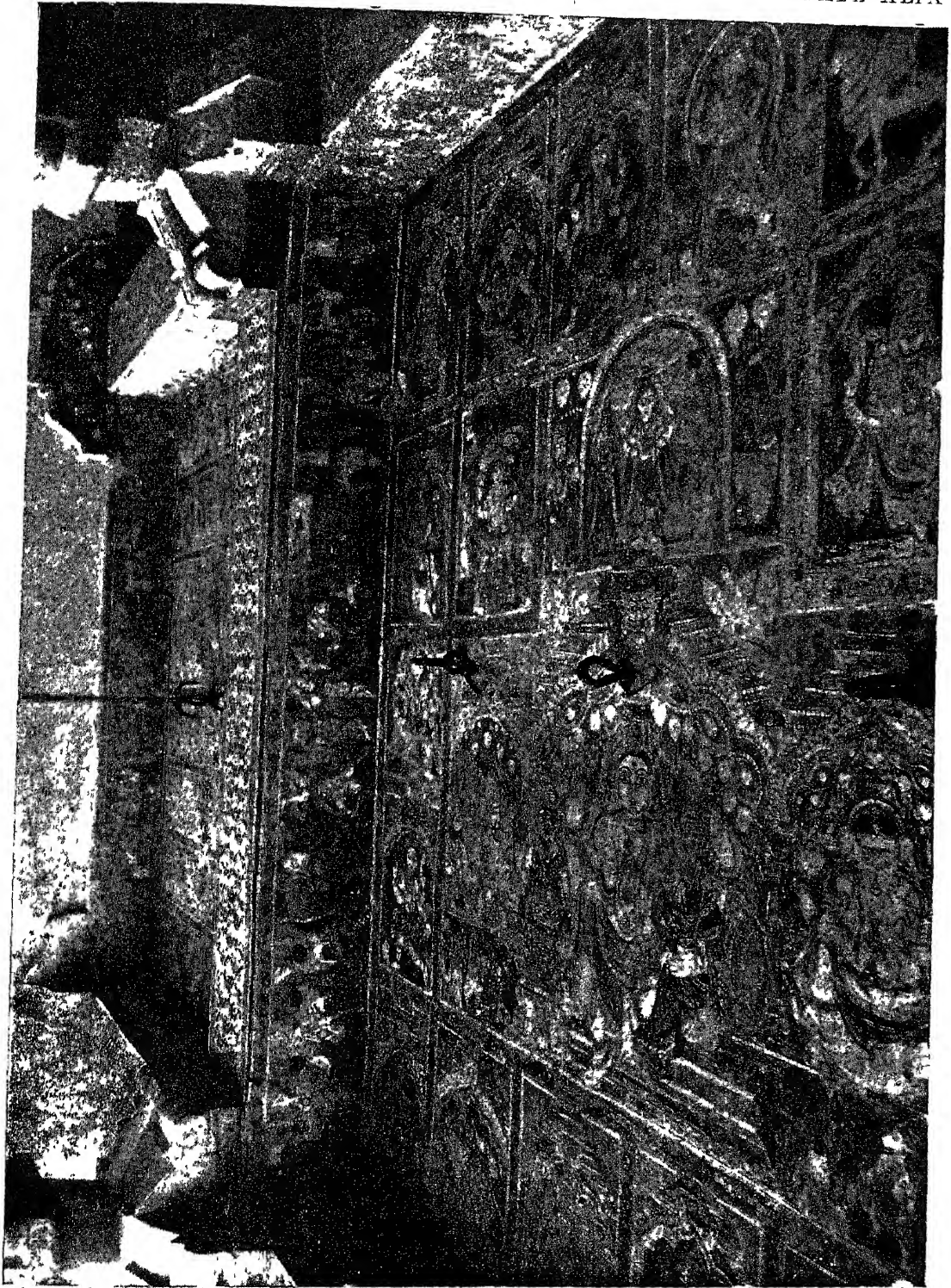
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VENUGOPALA, VENUGOPALA TEMPLE, GOPALA (p 44).

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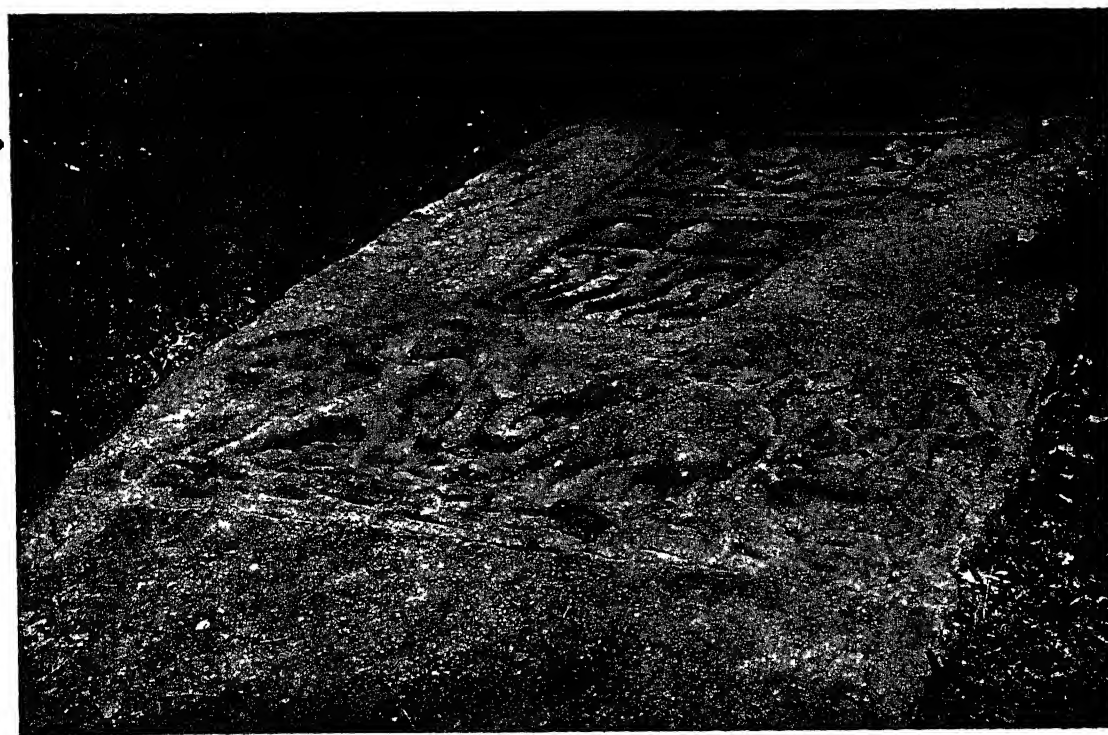
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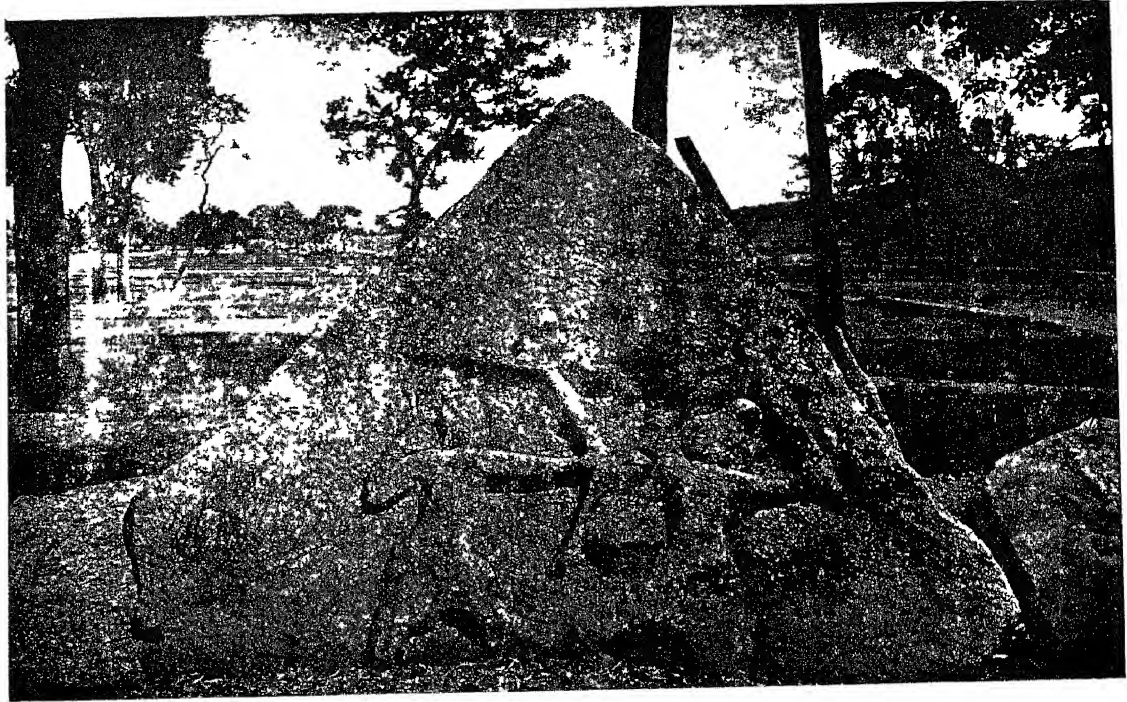
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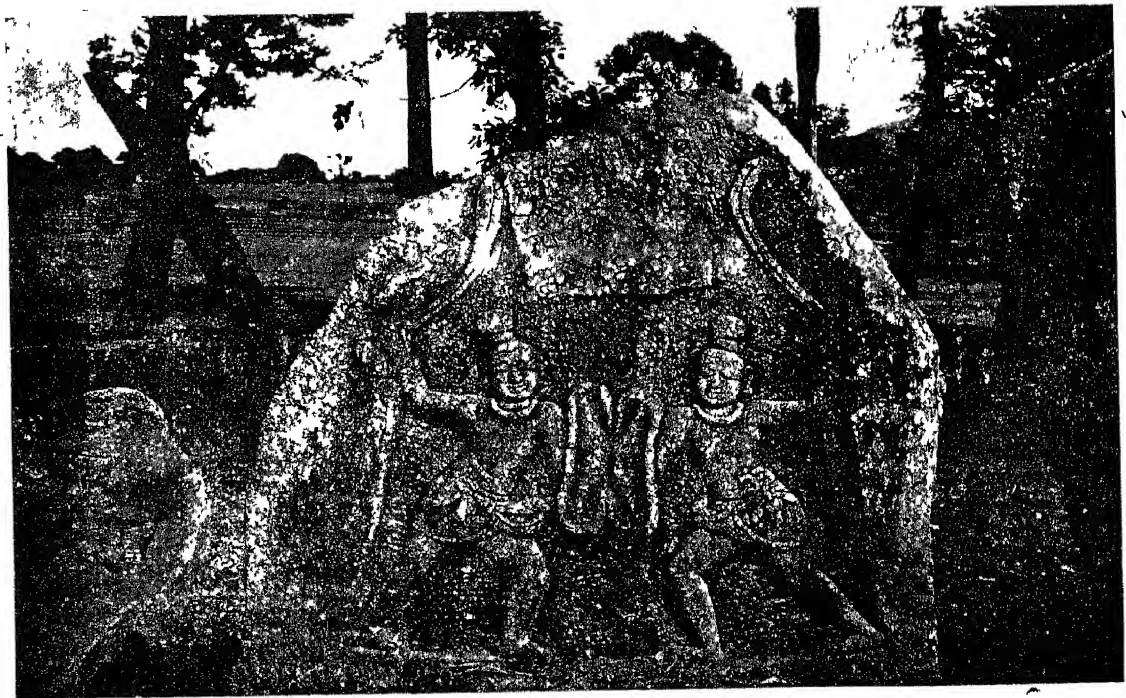
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VIRAGAL FROM HIREGUNDAGAL, (p. 45).



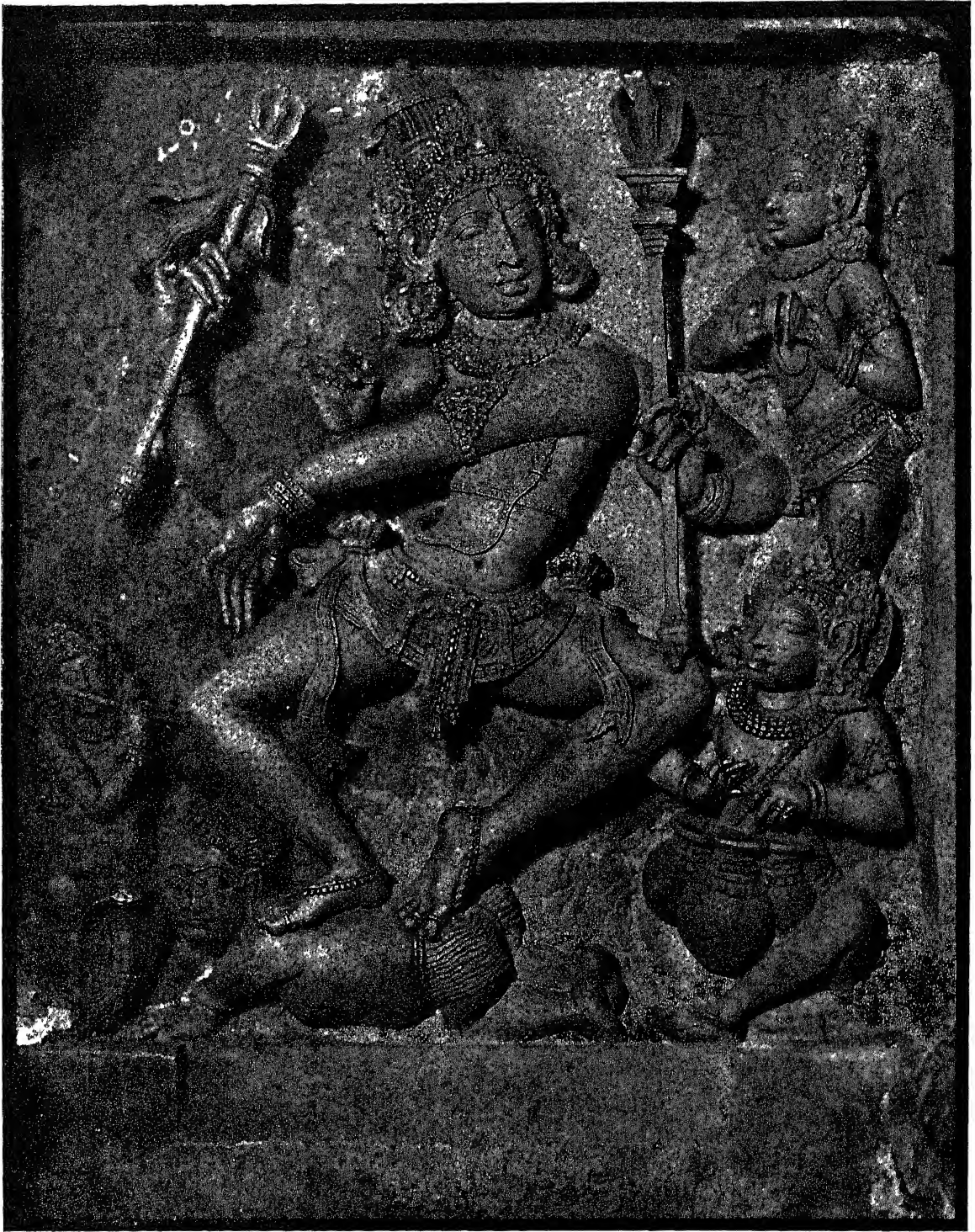
VIRAGAL FROM HIREGUNDAGAL (p 45)



VIRAGAL FROM HIREGUNDAGAL (p 45).



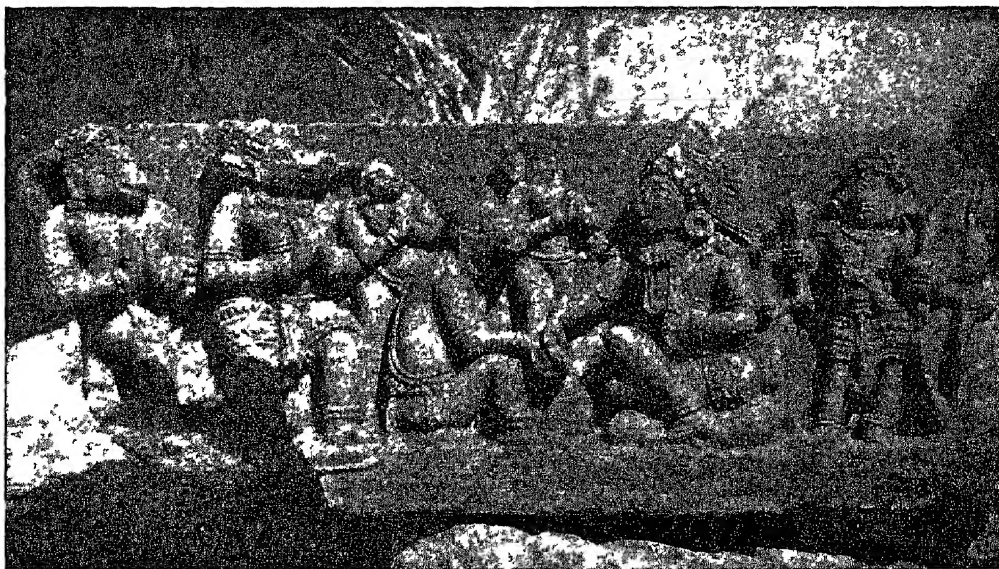
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NATARAJA IN CENTRAL CEILING OF NAVARANGA, KALLESVARA TEMPLE, ARALAGUPPE (p 46)



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RAVANA PERFORMING HOMA, SCULPTURE FROM HALEBID.
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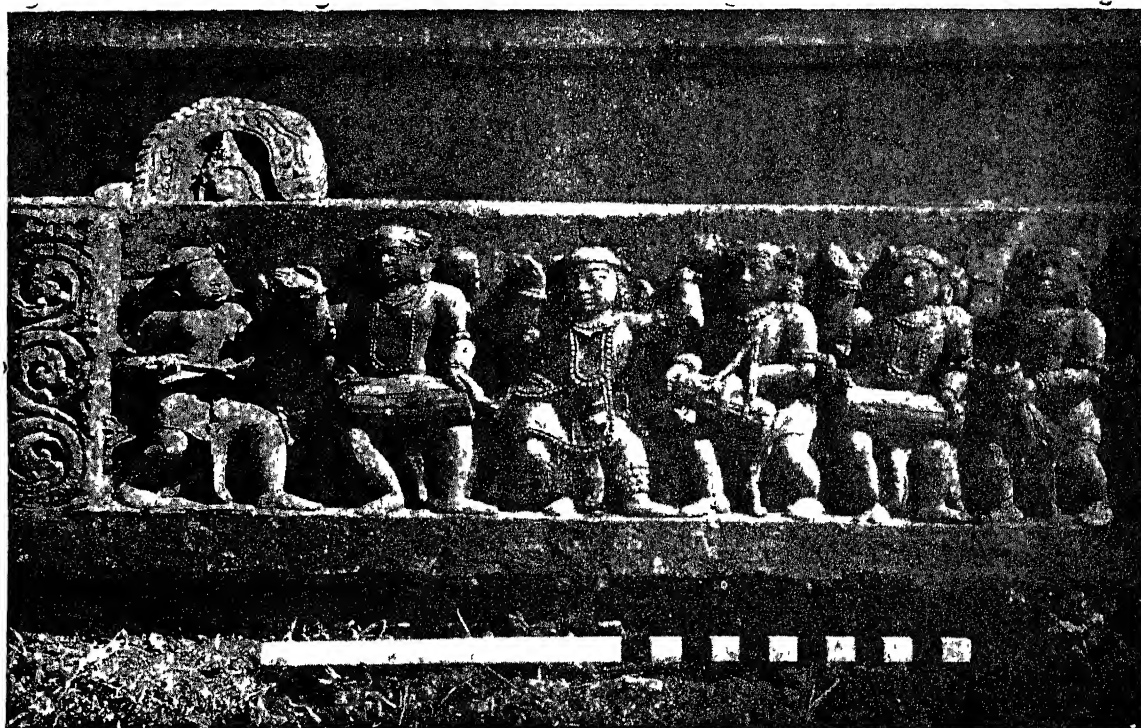
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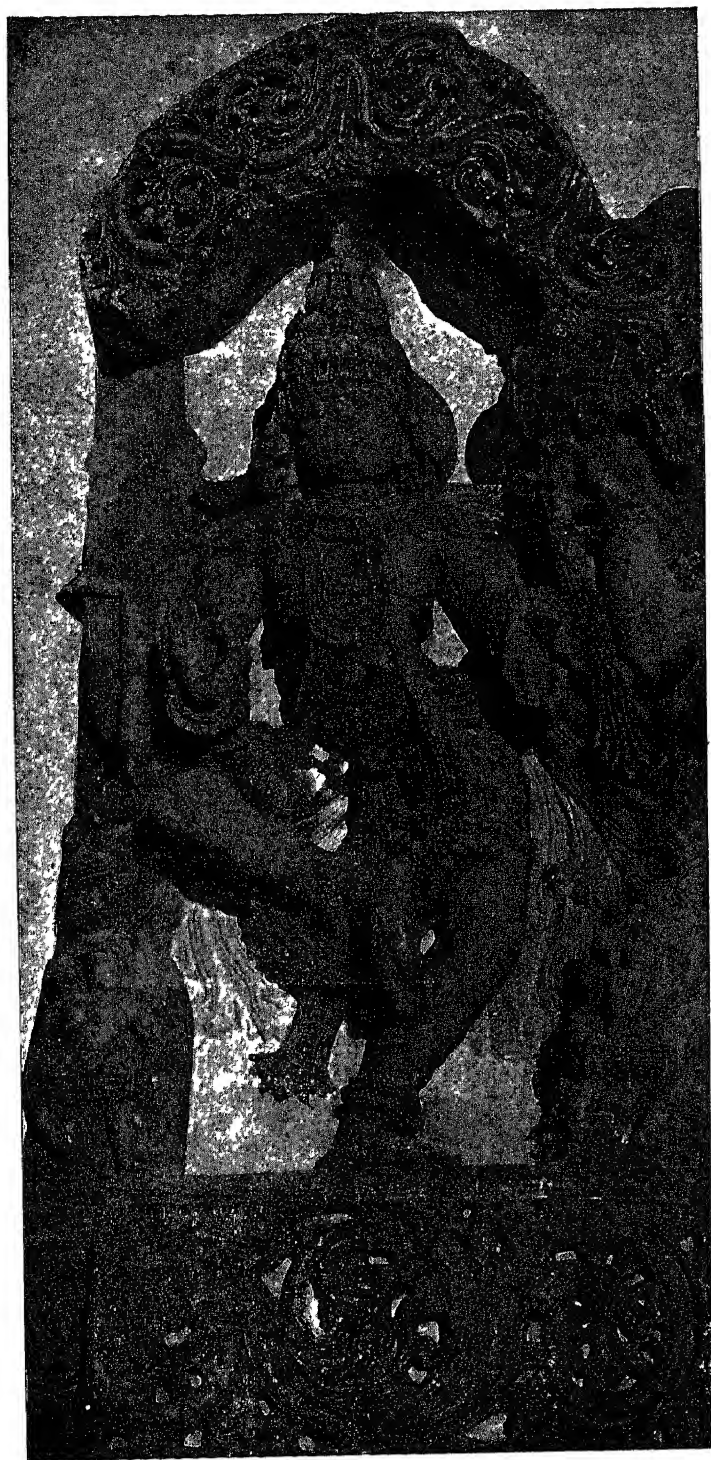
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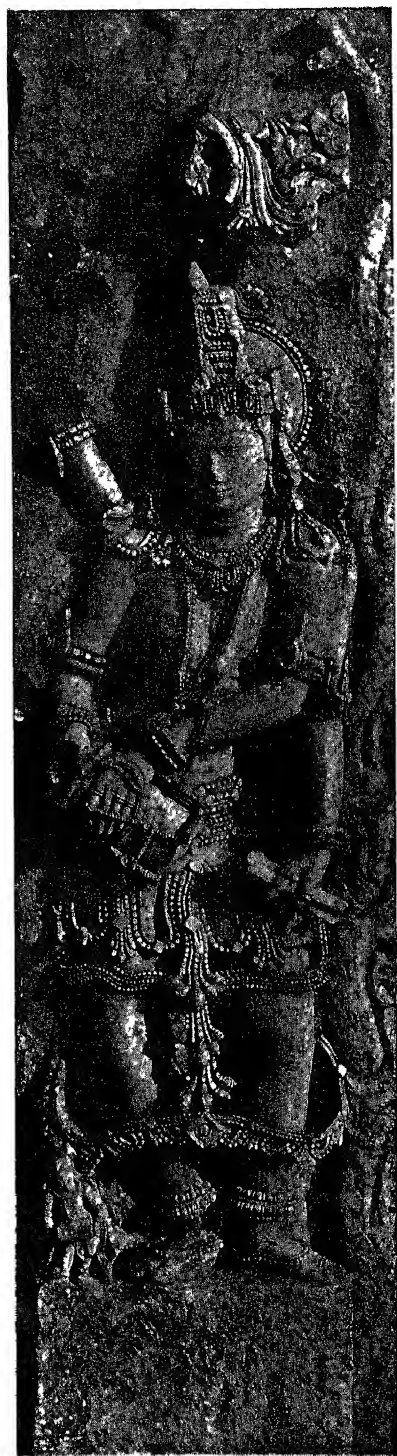


CYMBALIST, A STRAY SCULPTURE FROM HALEBID, (p. 48).
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DANCING SIVA, SCULPTURE FROM HALEBID, (p. 48).

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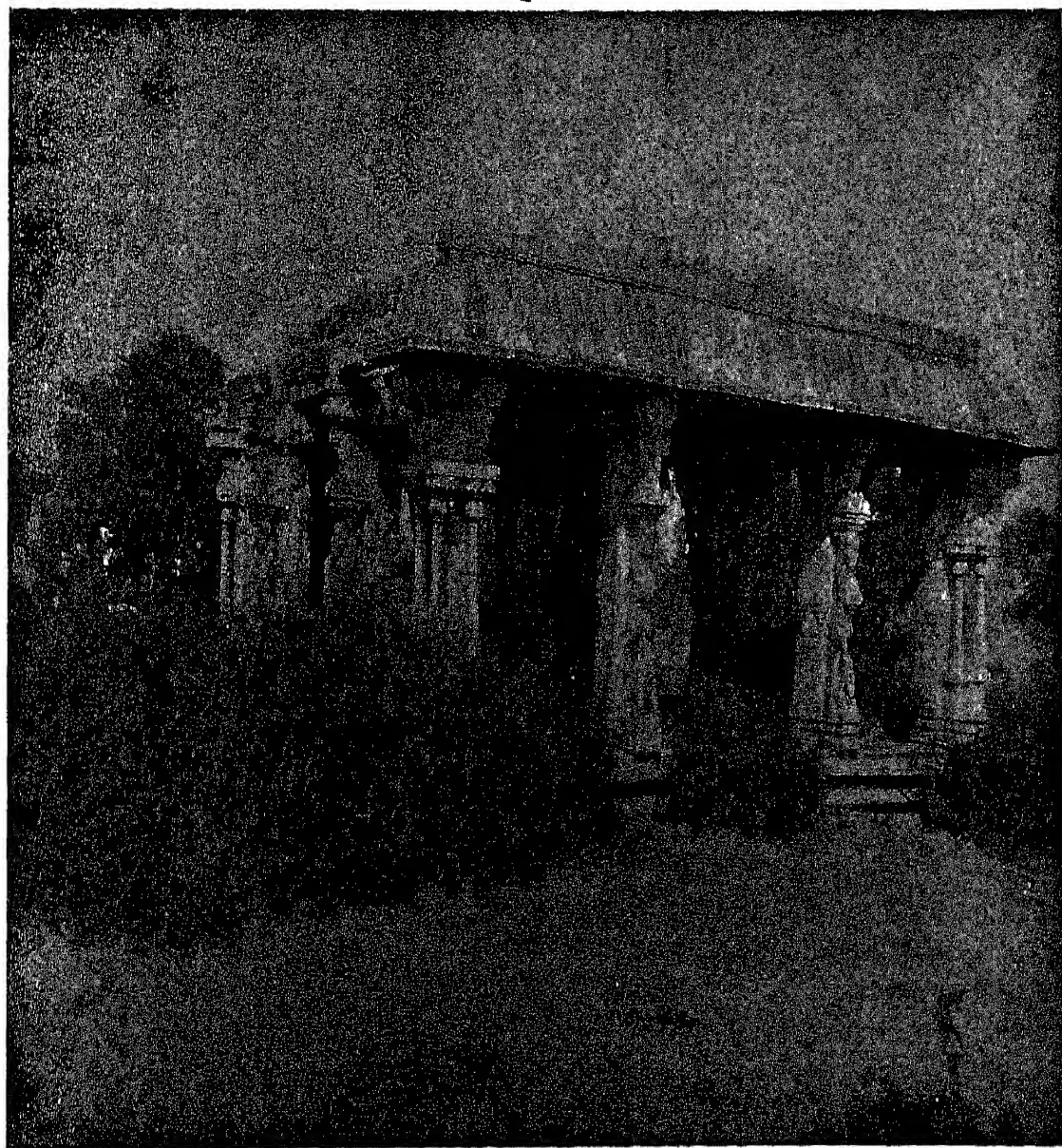
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(p. 48).



(1) FIGURE OF ALVAR, SRIRAMPURA (p. 49).

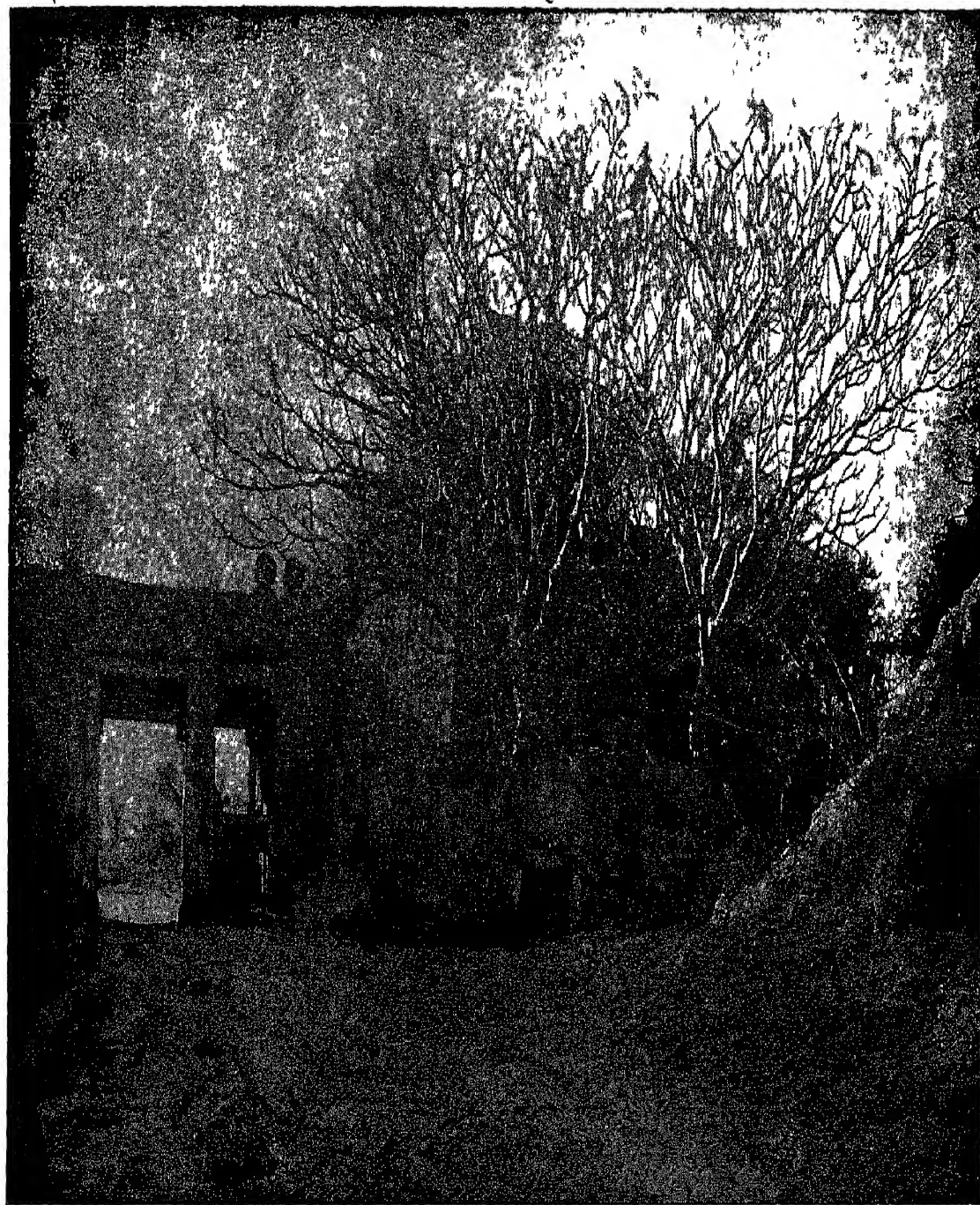


(2) VENUGOPALA FIGURE, SRIRAMPURA
(p. 49).

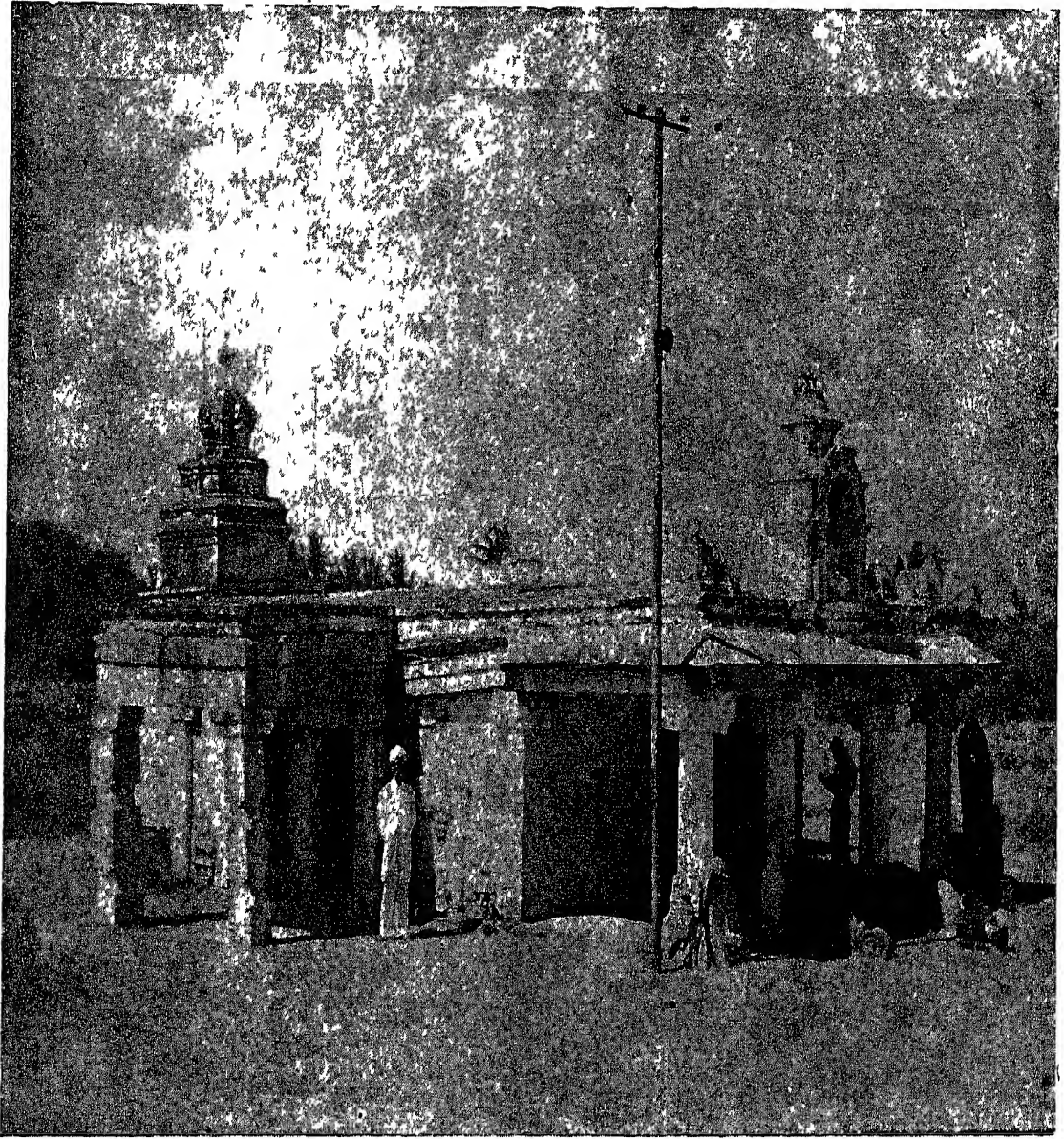


STONE MANTAPA NEAR THE POND, SRIRAMPUR, (p. 49).

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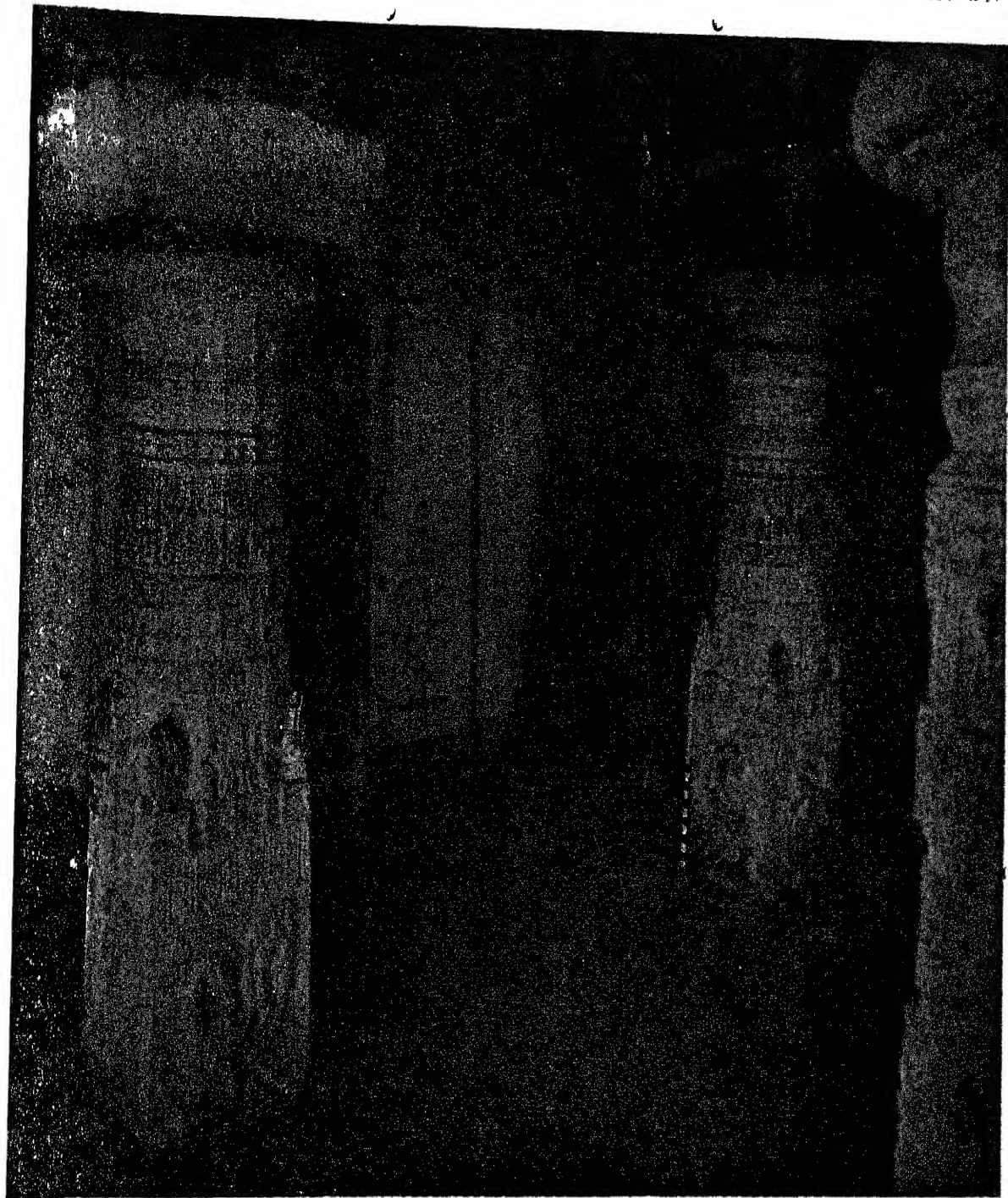


EASTERN GATE WAY OF THE FORT, PERIYAPATNA, (p. 52).

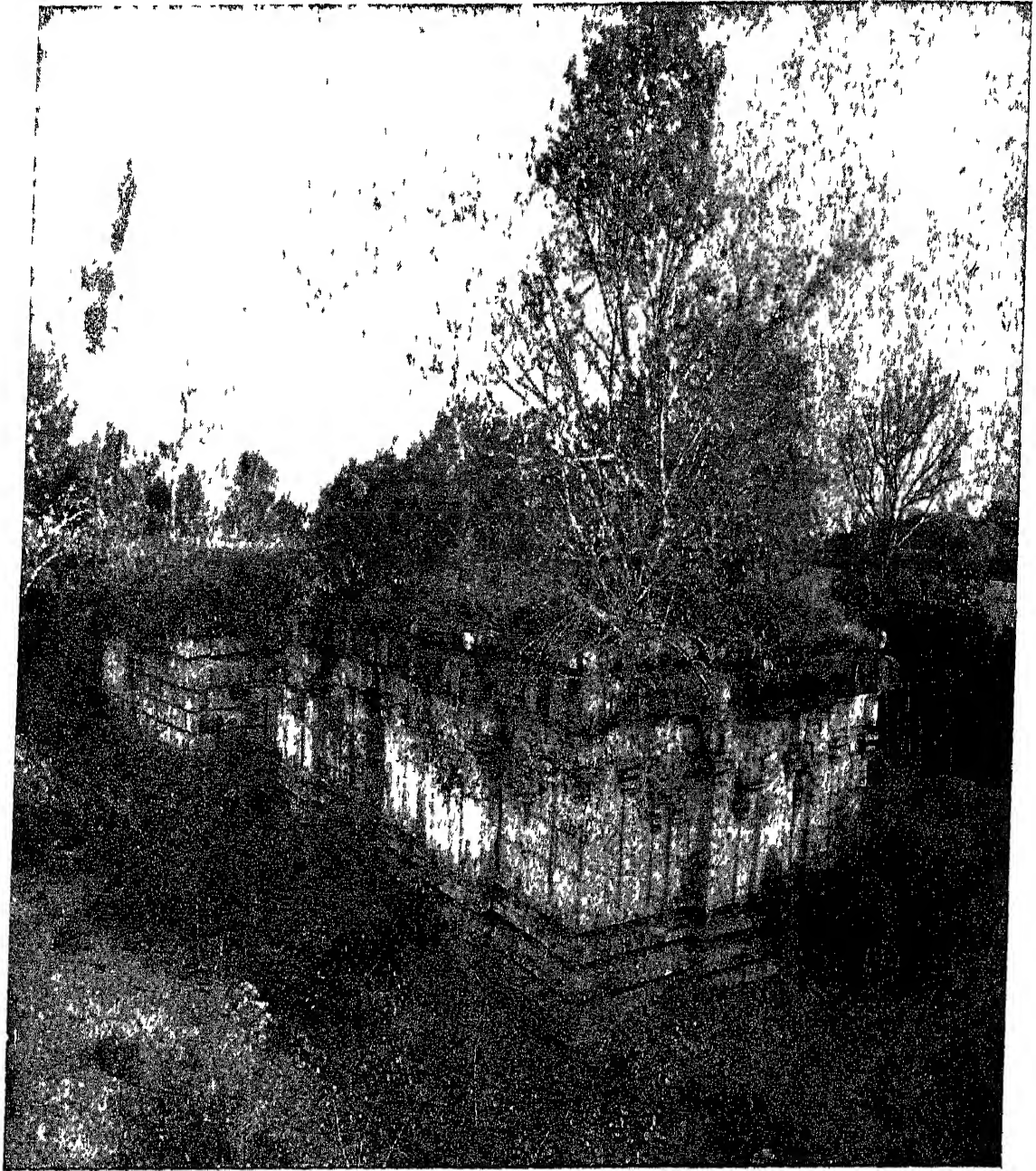


ISVARA TEMPLE, GENERAL VIEW, PERIYAPATNA (p. 52).

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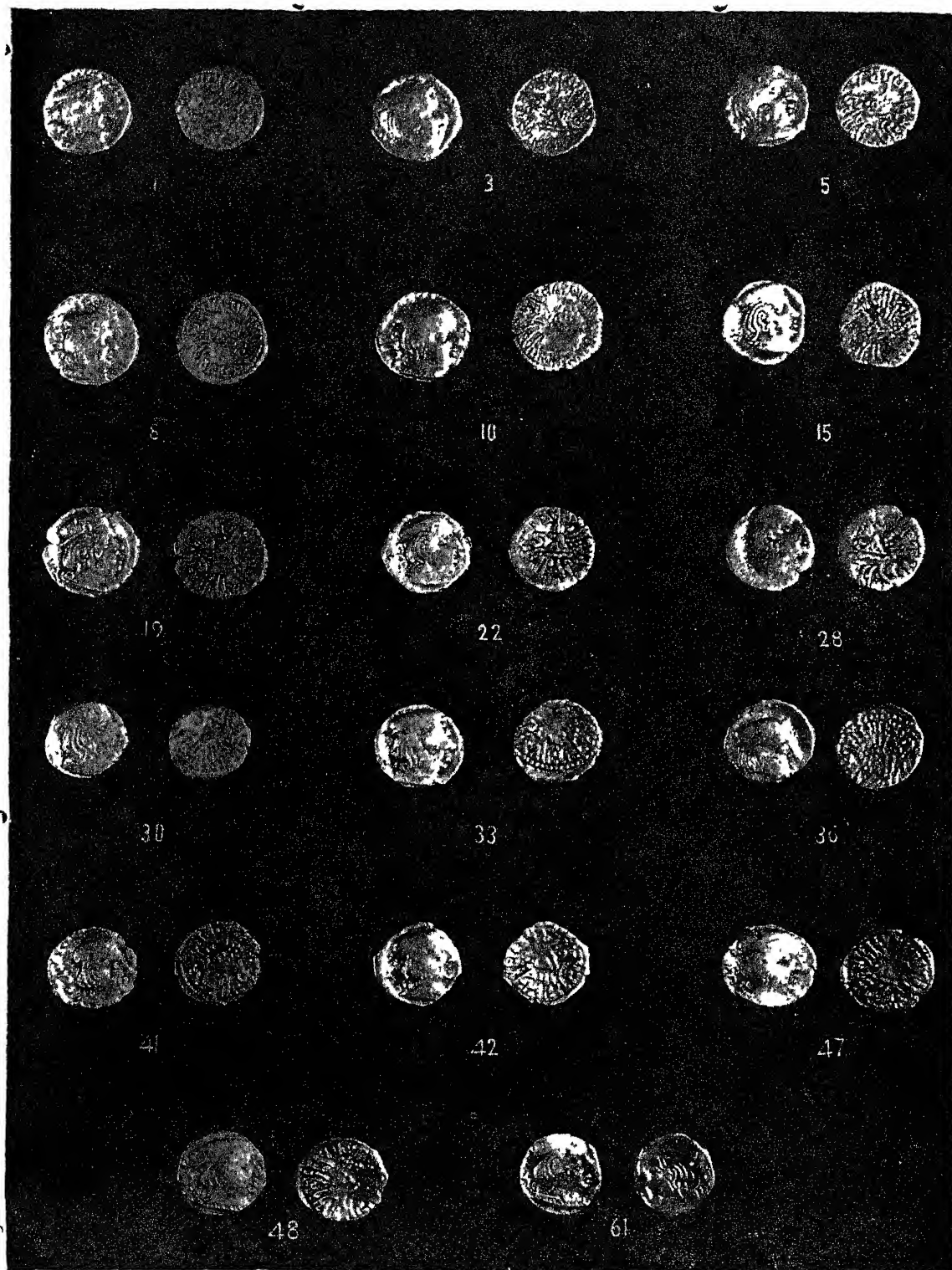


PILLARS IN NAVARANGA, ISVARA TEMPLE, PRITHIPATNA. (p. 52).



VARADARAJA TEMPLE, NORTH-WEST VIEW, PERIYAPATNA, (p. 53).

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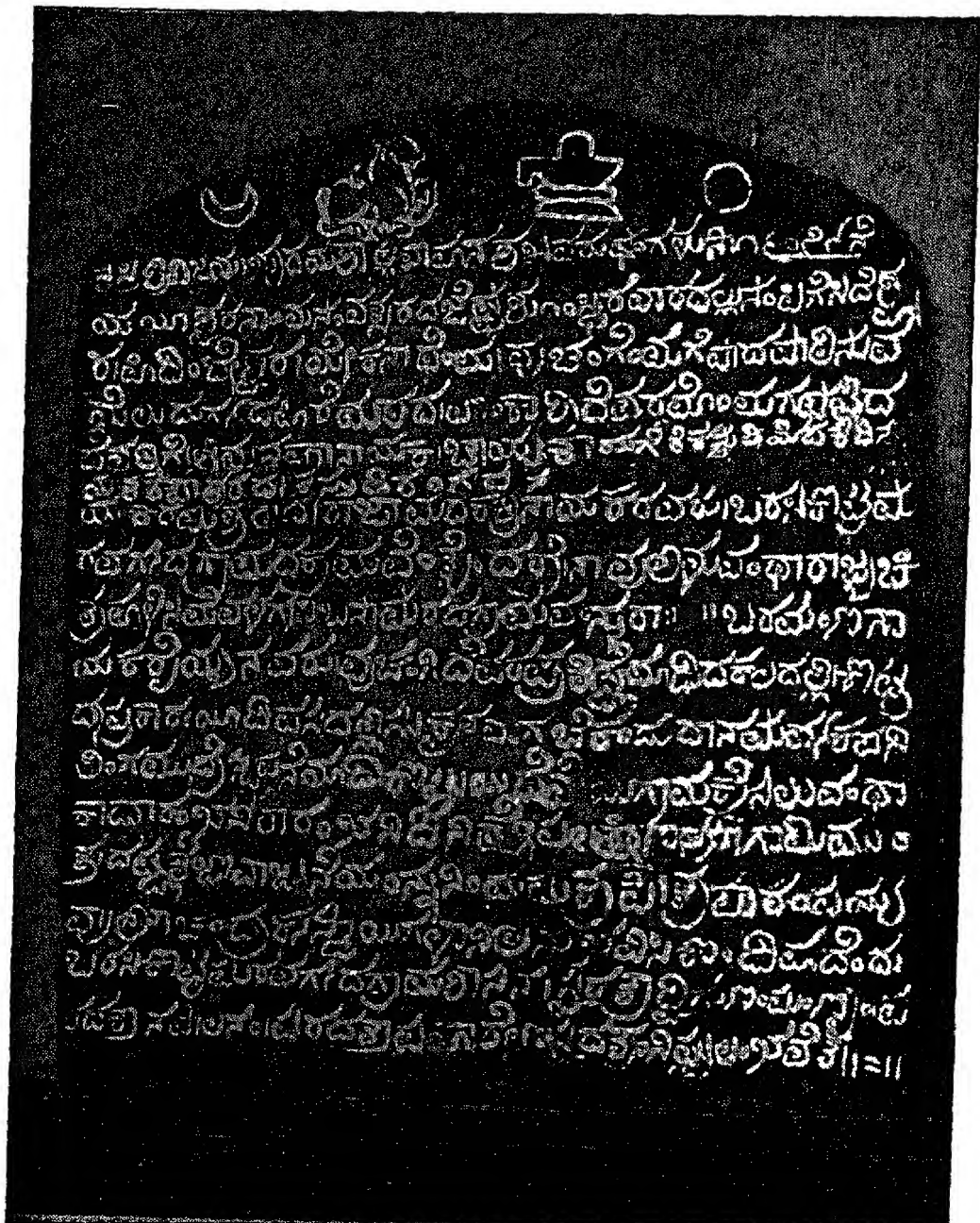
THIRTHAHALLI HOARD, KSHATRAPA COINS (p. 54-60).



SORAB HOARD GOLD COINS, (p 61-62)



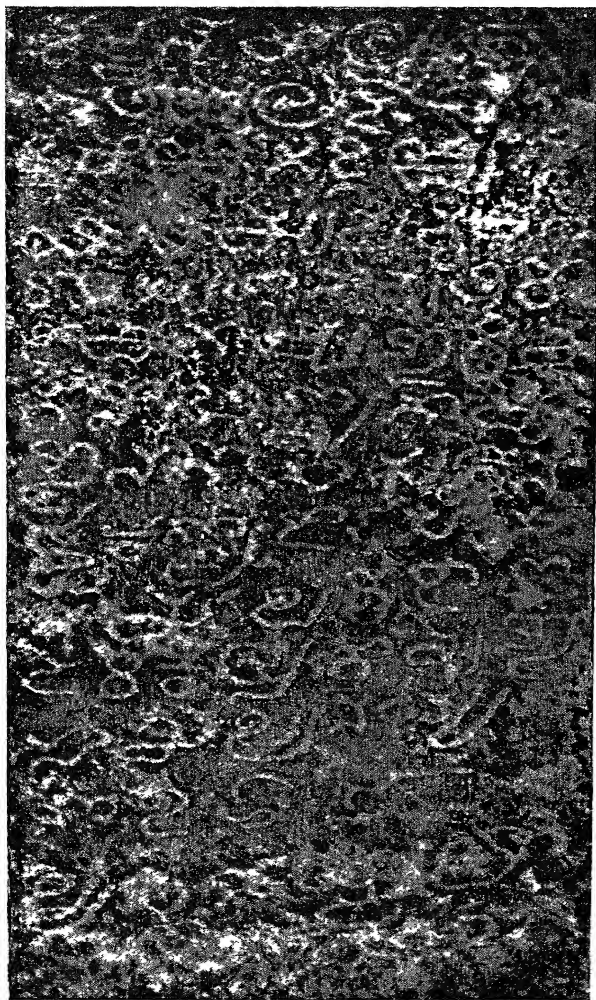
ANAGONDANAHALLI HOARD . GOLD COINS, (p. 62-63).



COPPER PLATE GRANT OF THE CHITRADURGA CHIEF MADAKARI
NAYAKA, (pp. 64-66).



VIRAGAL AT HIRE-MADHUR, (pp. 11-12).

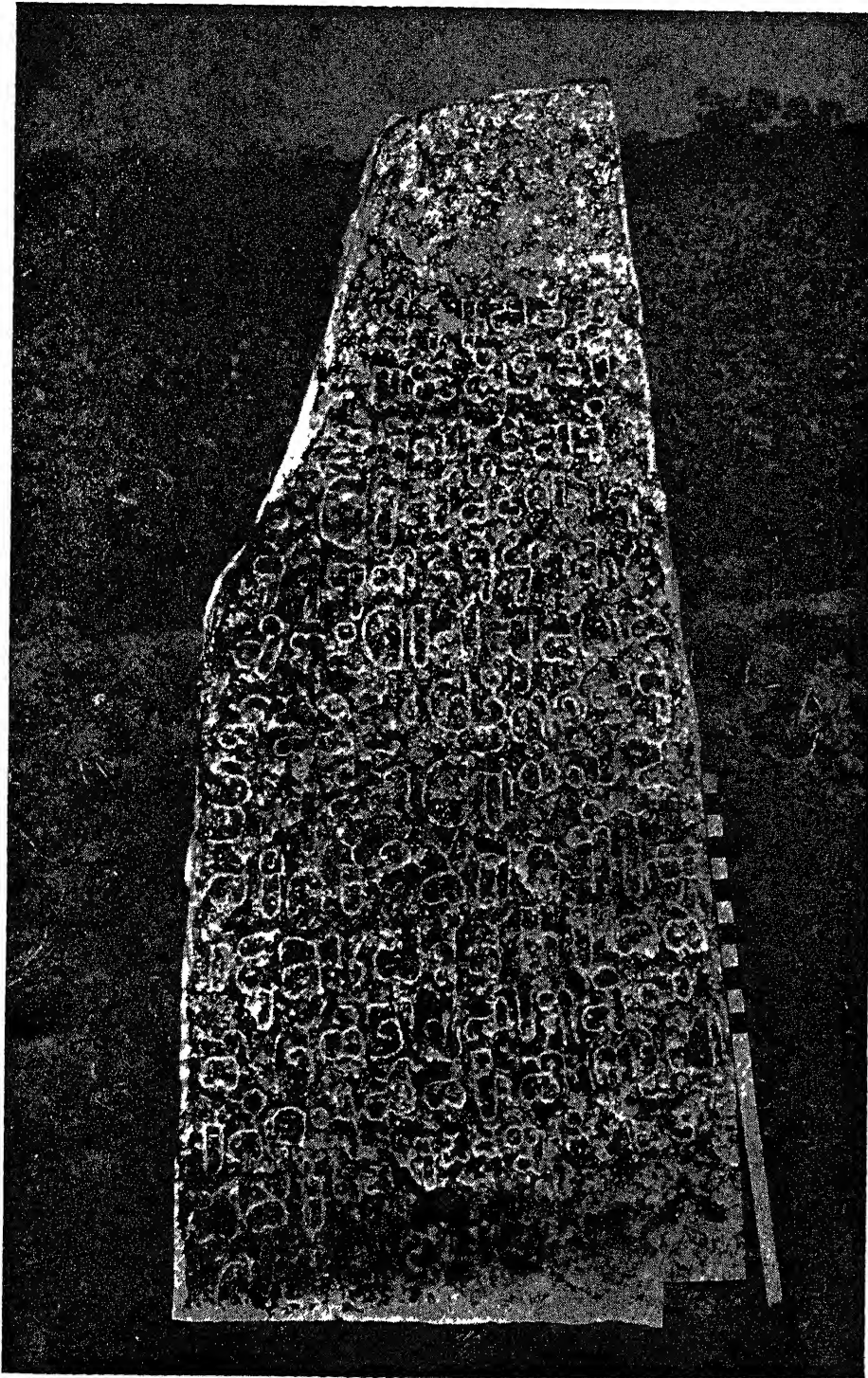


PILLAR INSCRIPTION AT CHIKKA-MADHURE, (pp. 72-74)

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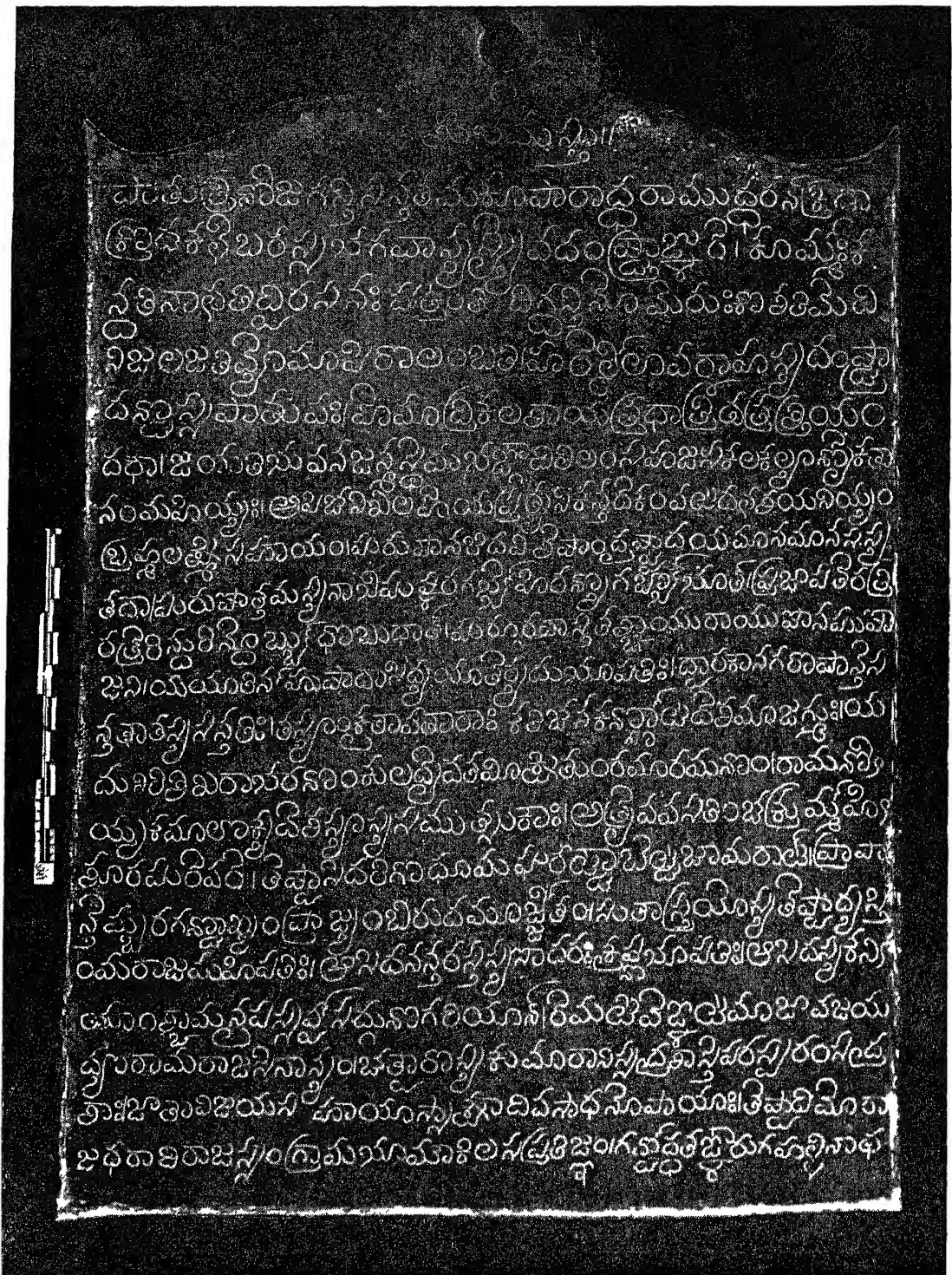


STONE INSCRIPTION AT TIPPUR, (pp. 88-91).

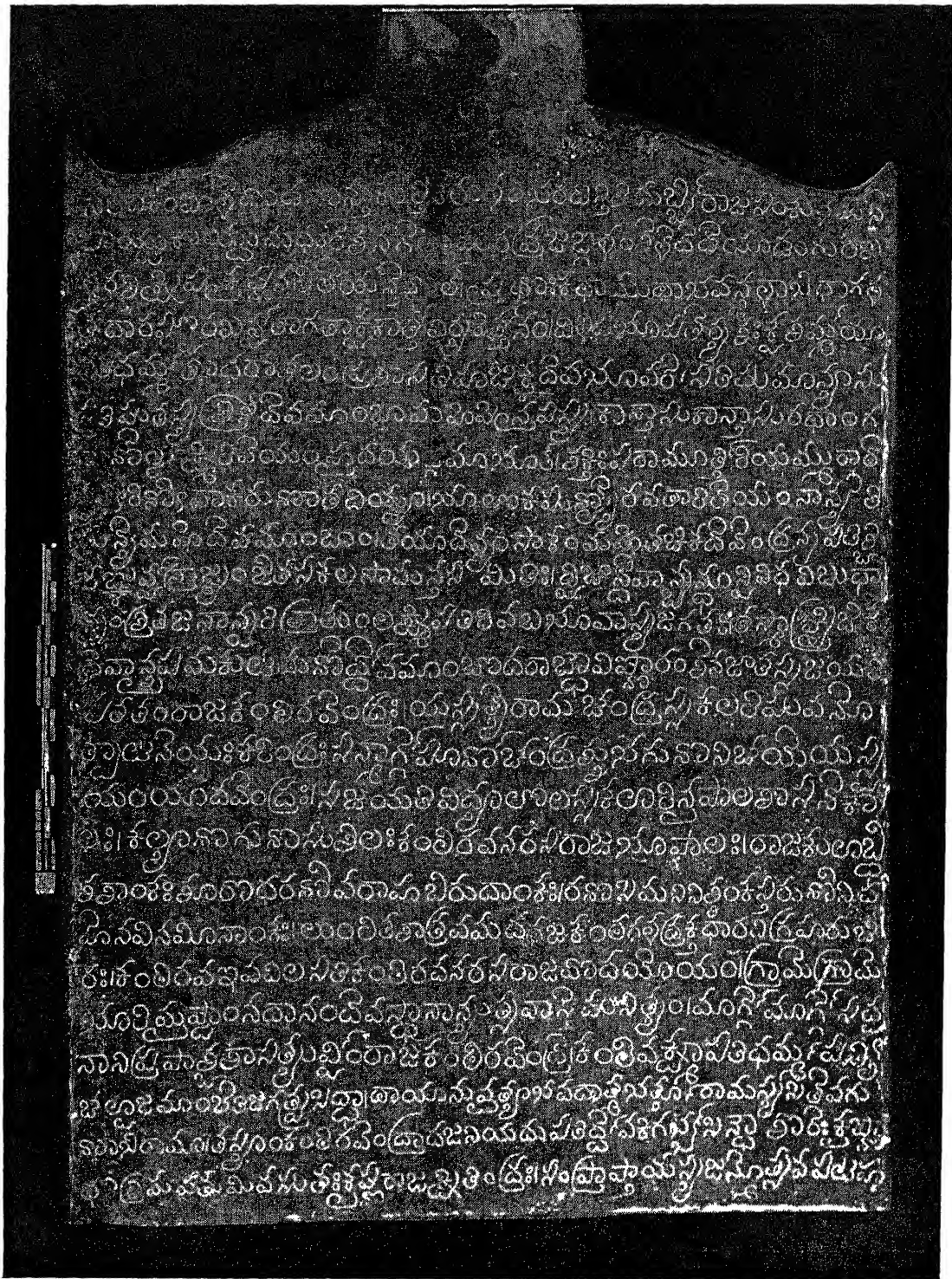


STONE INSCRIPTION OF SRIPURUSHA FROM PURIGALI, (pp. 123-124).

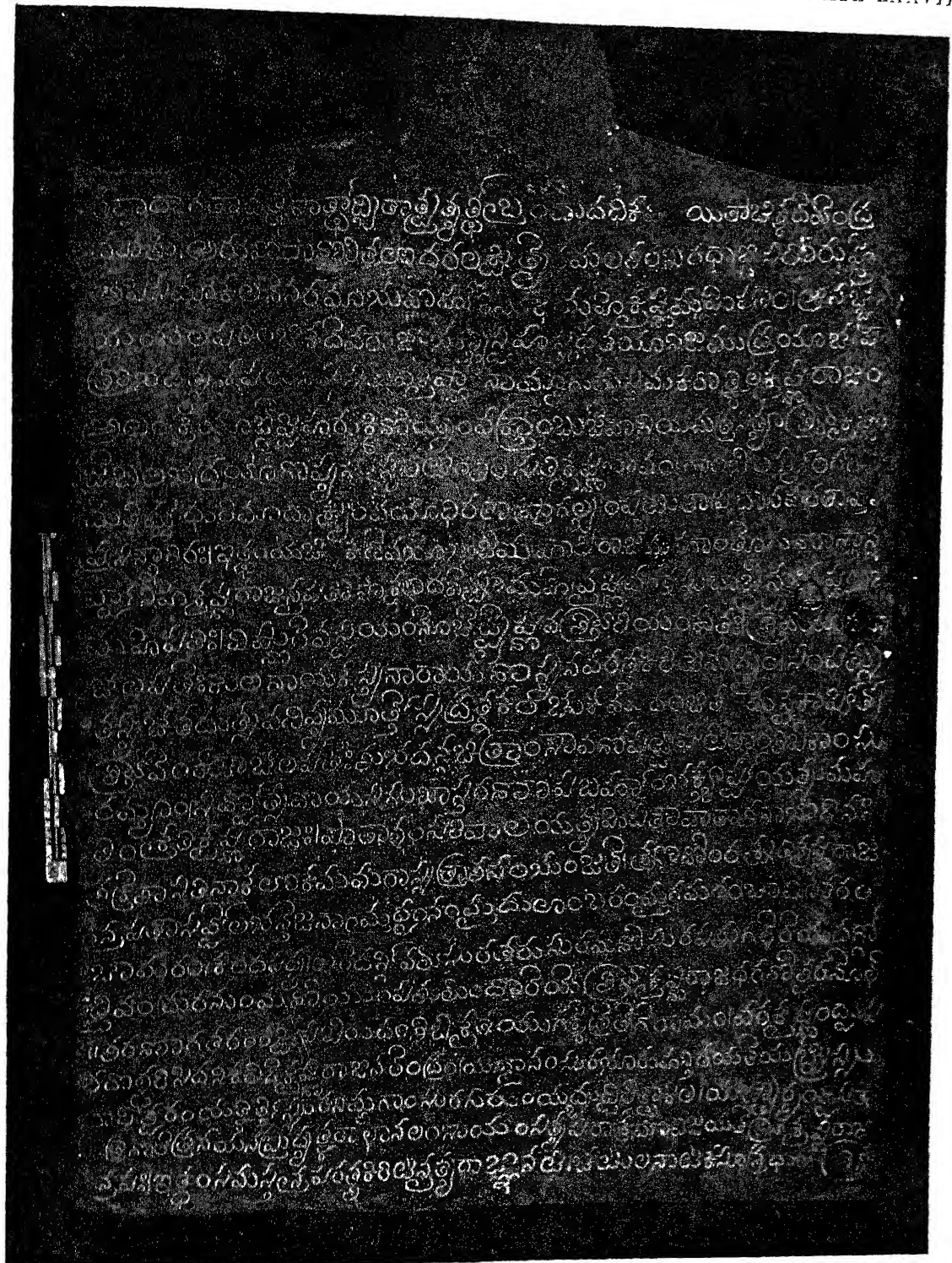
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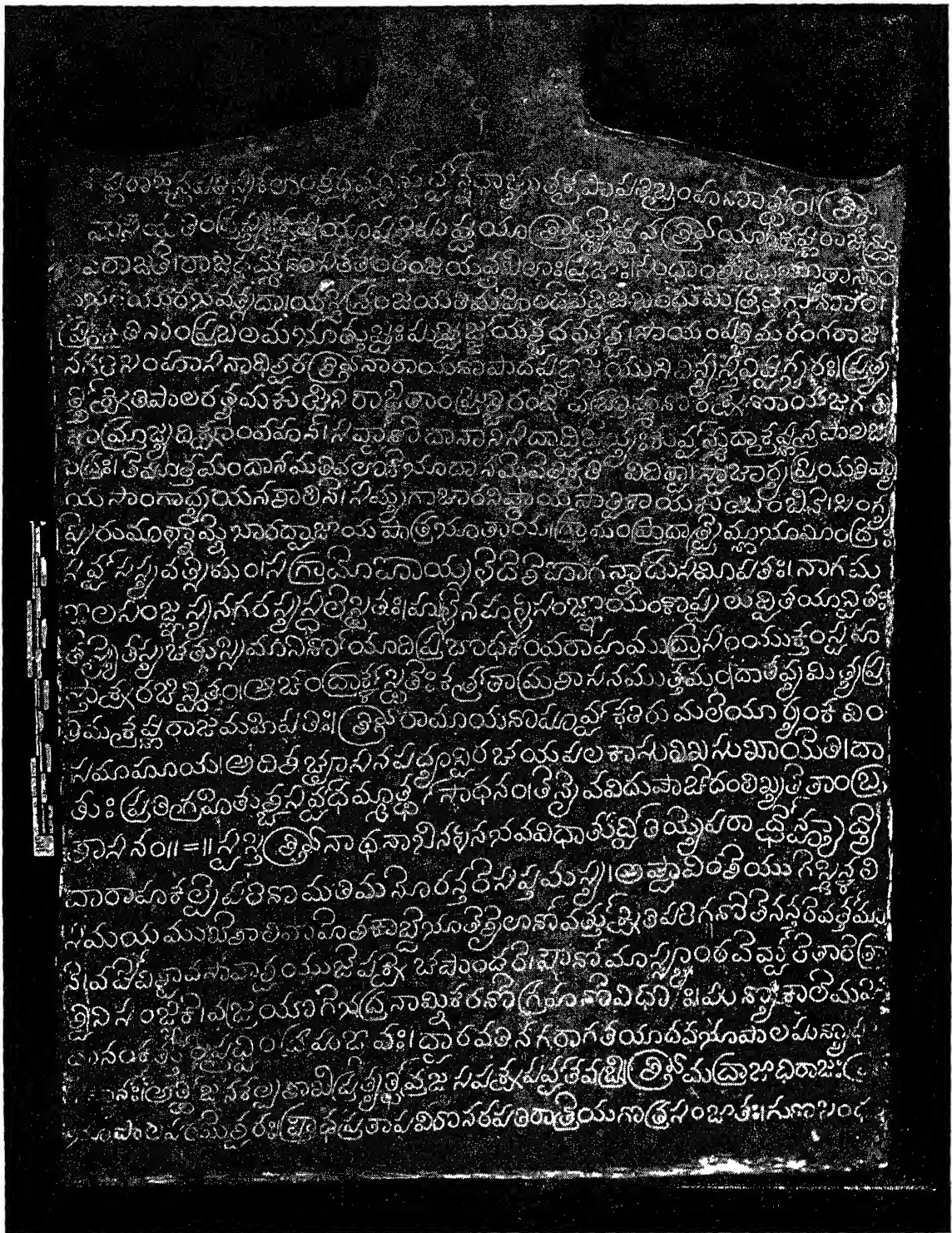
COPPER PLATE GRANT OF MYSORE KING KRISHNARAJA WODEYAR I, (p. 127-151).



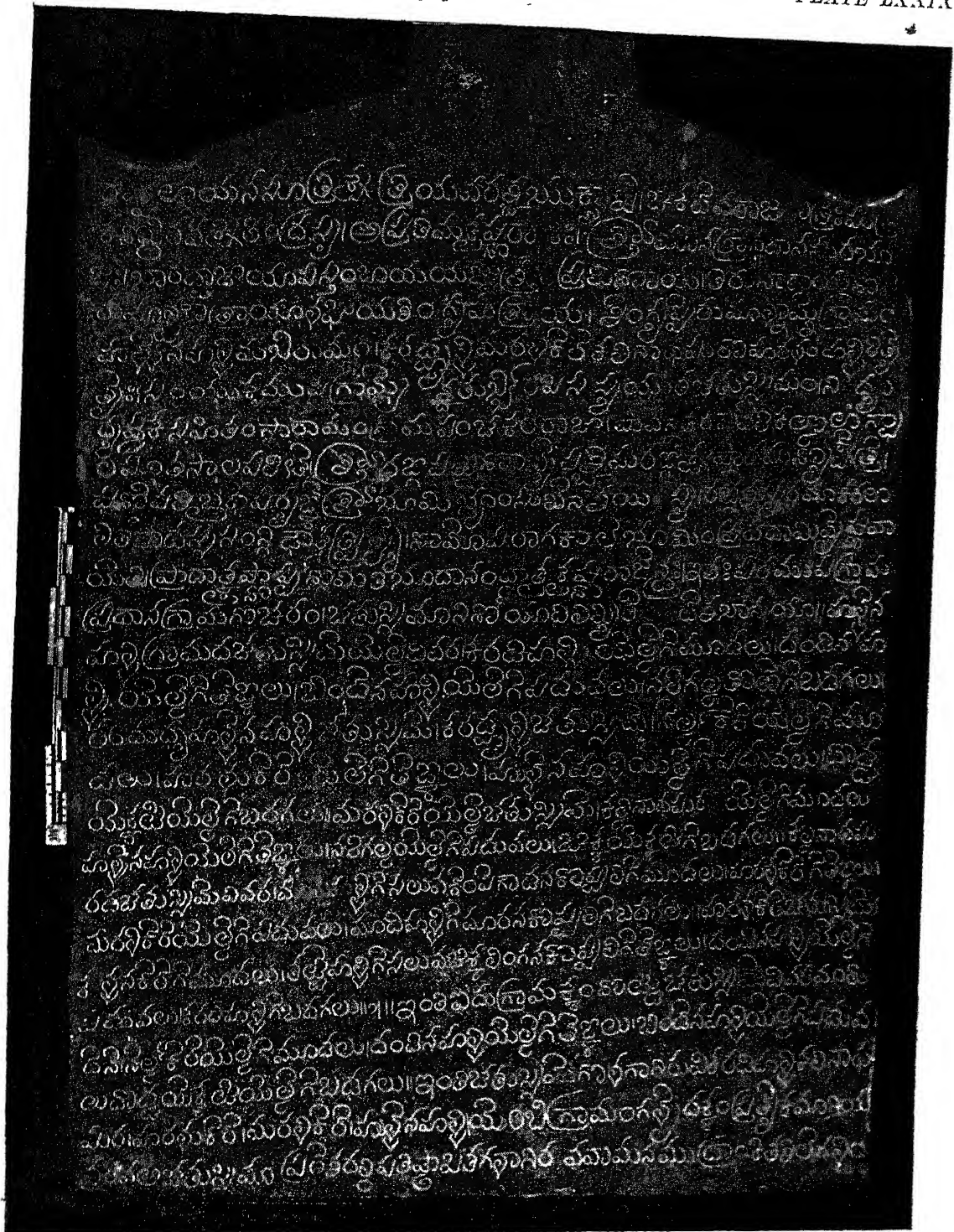
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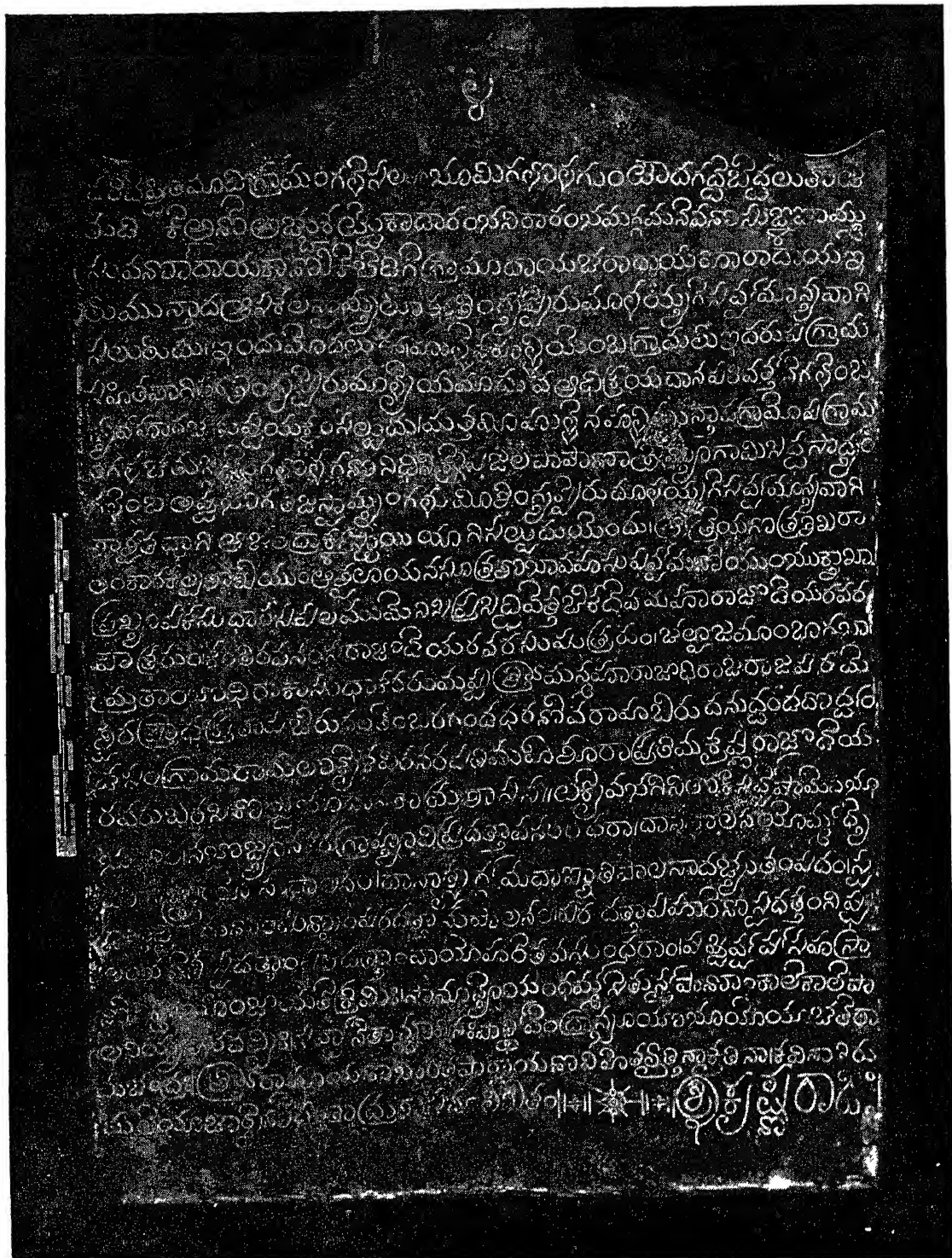
COPPER PLATE GRANT OF MYSORE KING KRISHNARAJA WODEYAR I, (pp. 127-151).



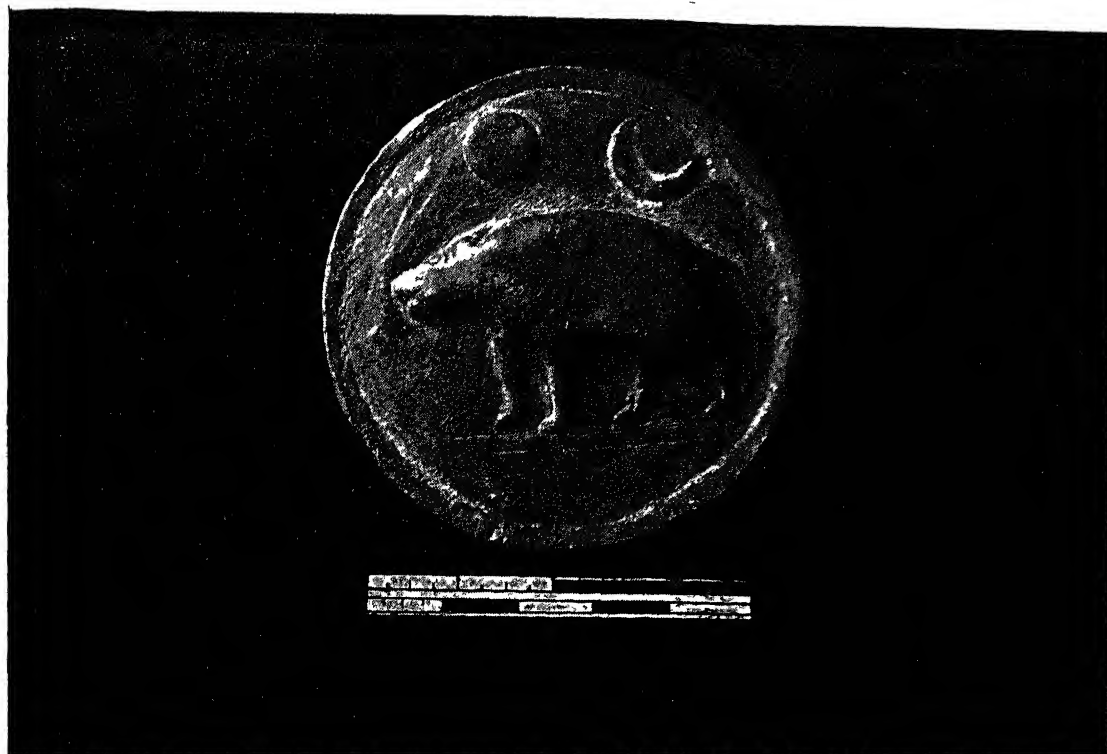
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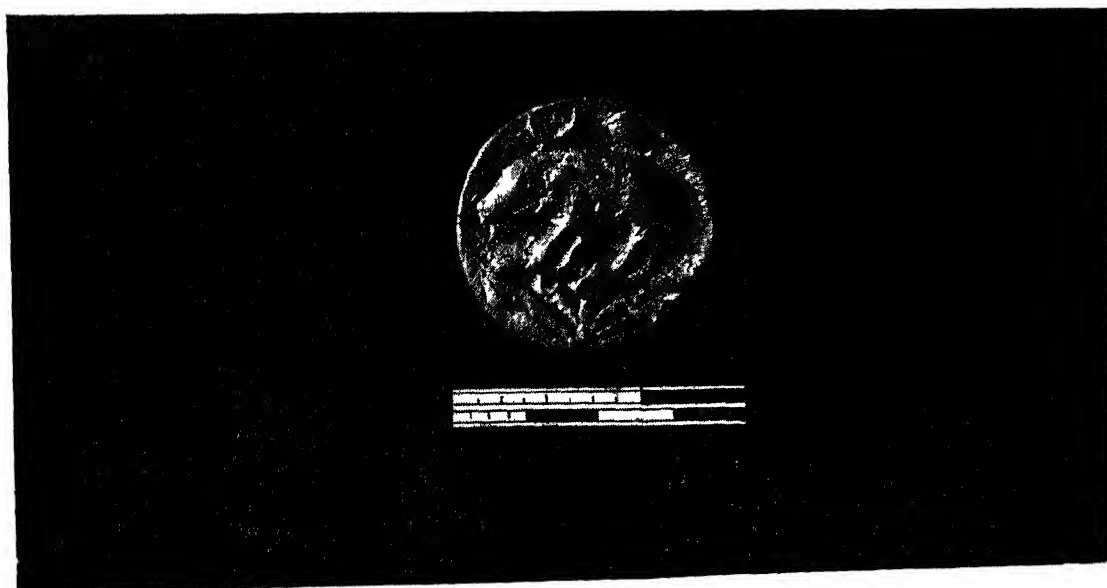
COPPER PLATE GRANT OF MYSORE KING KRISHNARAJA WODEYAR I, (pp. 127-151)



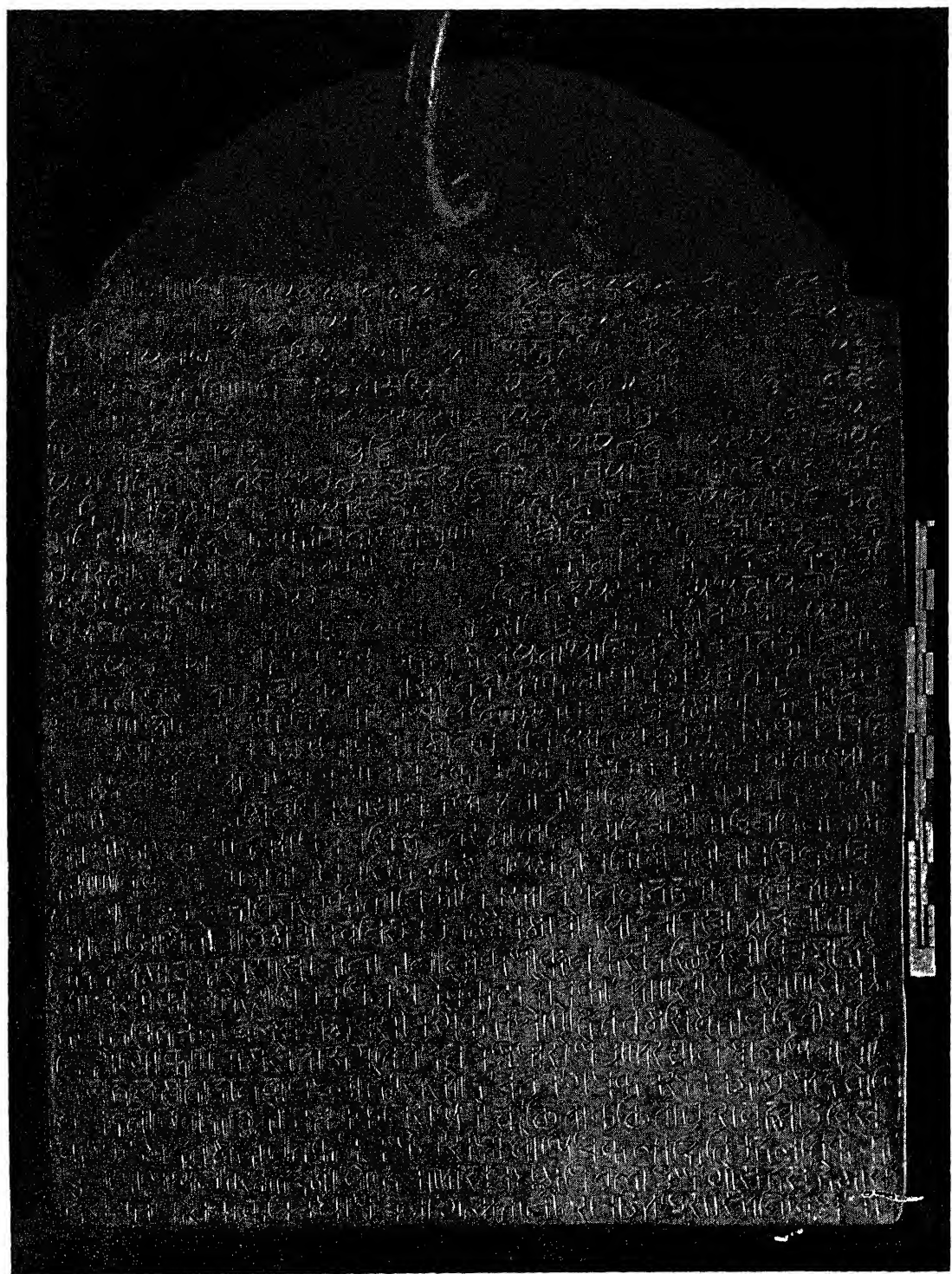
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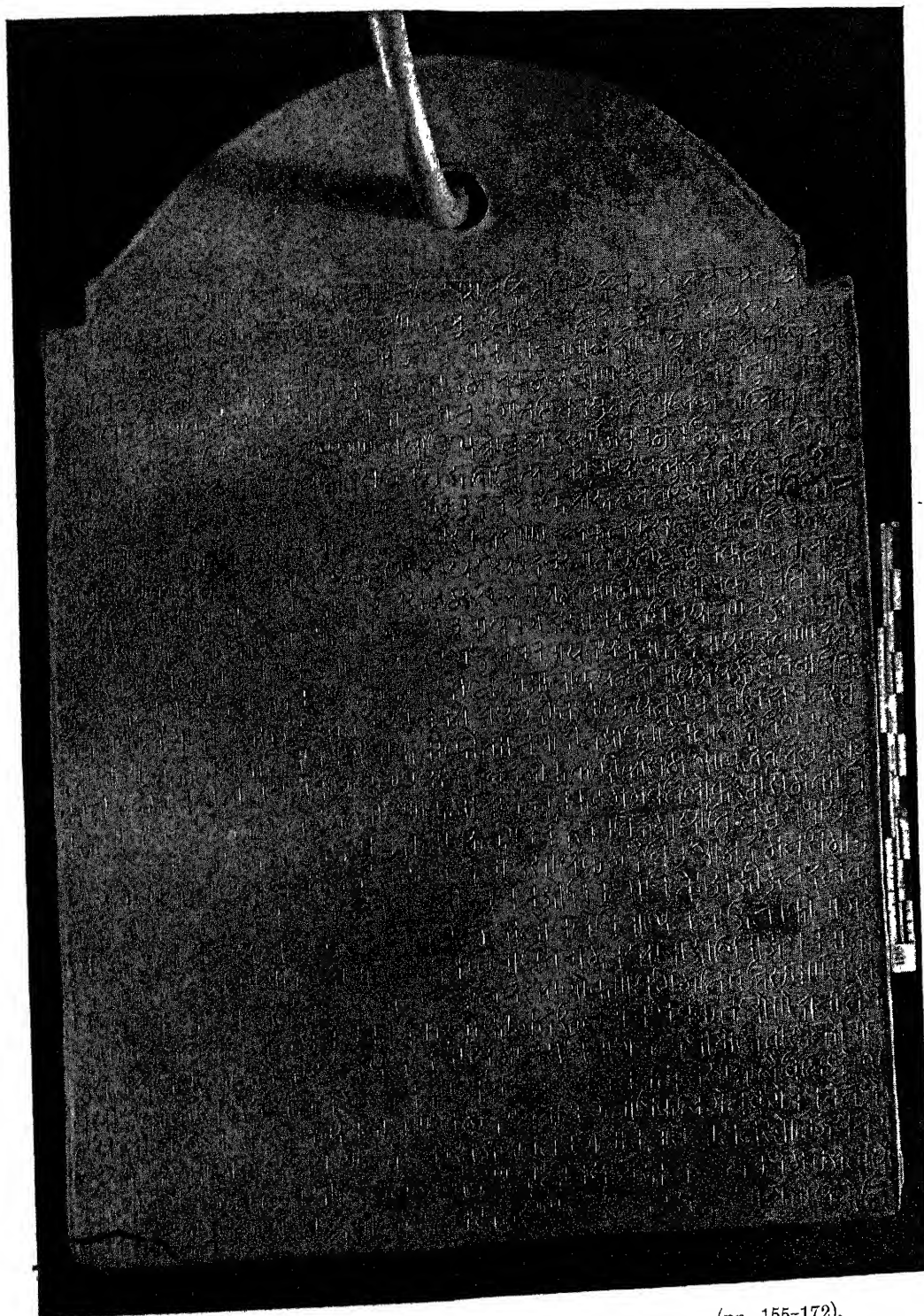
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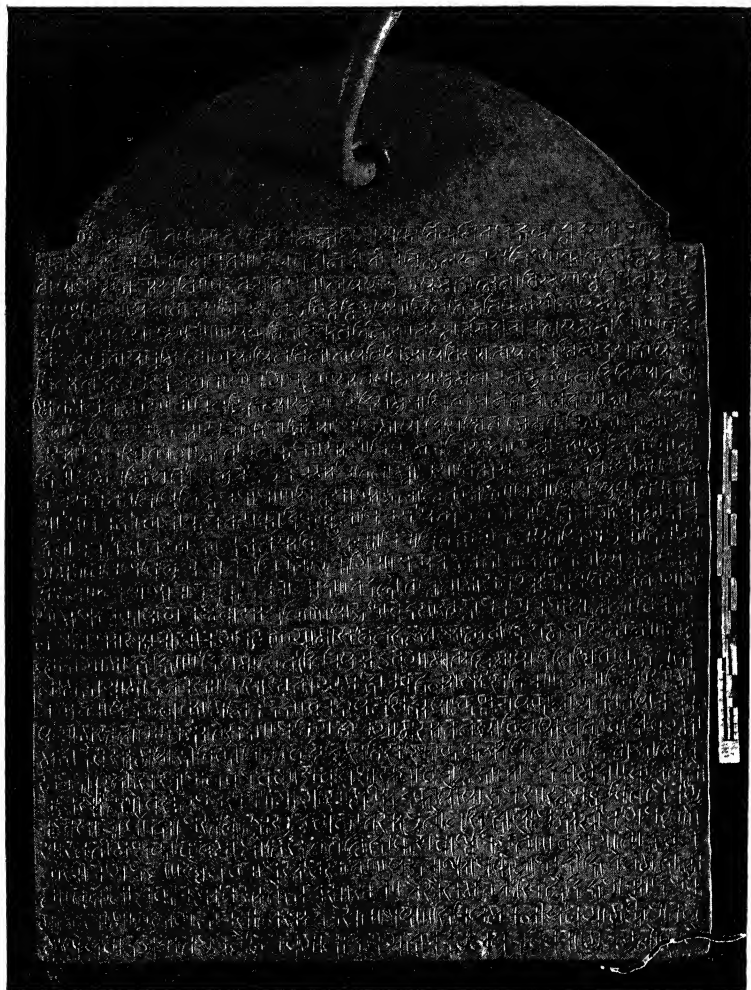
BOAR SEAL OF THE COPPER PLATE GRANT OF VIJAYANAGAR KING ACHYUTARAYA.



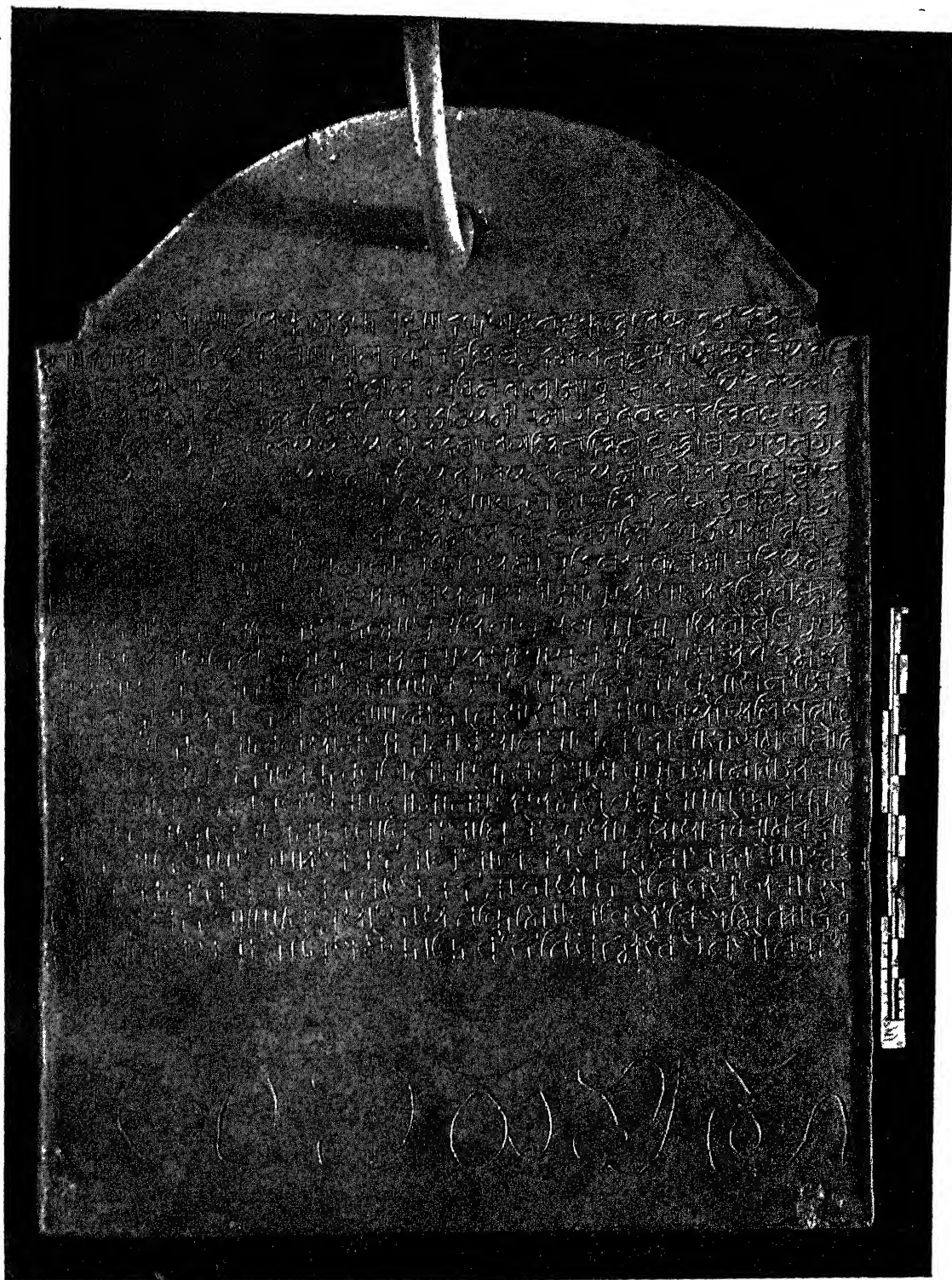
COPPER PLATE GRANT OF VIJAYANAGAR KING ACHYUTA RAYA, (PP. 155-172).



COPPER PLATE GRANT OF VIJAYANAGAR KING ACHYUTA RAYA, (pp 155-172).



COPPER PLATE GRANT OF VIJAYANAGAR KING ACHIUTA RAYA, (pp 155-172).



COPPER PLATE GRANT OF VIJAYANAGAR KING ACHYUTA RAYA, (pp. 155-172)

